# suan broking THE her boke

# MYSTERY

OF SELFE-DECEIVING.

OR

# A DISCOVRSE

and Discouery of the Deceitfulnesse of Mans Heart.

Written by the late faithfull Minister of Gods Word DANIEL DYKE, Batchelour in Divinity.

Published fince his death, by his Brother 1. D.

Minister of Gods word.

And now by him augmented and inlarged, and therevnto two exquisite Tables added, enlightning much the whole TREATISE.

The eight Edition.

IER. 17. 9.

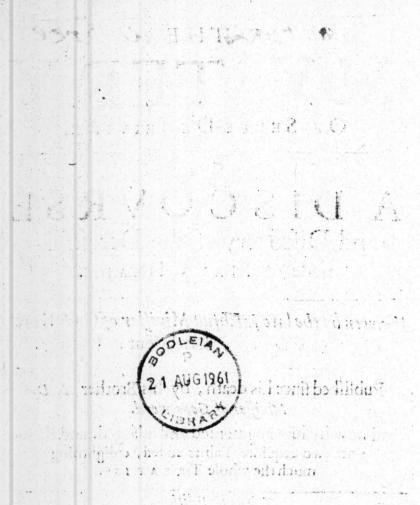
The beart is deceitfull above all things: Who can know it ?

Ps AL. 19. 12.

Who knoweth the errours of his life? Lord cleanse mee from my secret faults.

LONDON,

Printed by THOMAS SNODHAM.



Indicaria dicoppi della di della giorita di mondi. P. A. 1. 19. 22.

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LONBONS
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# TO THE RIGHT HONOVRABLE AND

MOST VERTVOVS LADY, the Lady LVCIE, Countesse of BEDFORD.

#### RIGHT HONOYRABLE.



T was an ancient confitution in 1frael, that a Brother dying without issue, the next brother should do the office of a Kinsman, and raise up seed to his brother deceased, to continue his name, that it might not be put out of Israel. The Lord having

not long since taken out of his vineyard a faithful laborer, and from my selfe a louing and deare Brother, I thought that in some manner the equitie of this constitution, now antiquated and abolished, did lay hold voon mee: And that being the next brother, I was to do the office of a brother, to continue and eternize his blessed memoriall in Gods Church, by bringing to light this present Treatise.

1 2

Hee

Ifa.37.3.

Hee himselfe whilst hee lived wrote it, and had perfected it before his death: I have but only raised it out of his prinate studie to the publique wfe of Gods Church. The children, faid Hezekiab, are come to the birth, & there is no firength to bring forth. Thus it fared with this Author; Hee had finished and perfected this worke, and brought it even to the birth, but there was no time to bring it forth, God prenenting him, by, by his death, bringing him to the end of his faith, ( his translation into the heavens ) before hee came to bring this worke to the end of bis defire, (the publication therof to the benefit of Gods Church:) I thought it great pitty, that so hopefull an iffue should perish for want of a little helpe in the birth. And I thought withall in case of my negligence, or refusall of this brotherly office, how infly I might have defer ned the ionominious seremony of the sputtle in my tace. Hereupon I willingly performed this taske, of peruling and letting forth of this Treatife. Zachary when he could not feake he wrote: So I defired that his pen might make fome fupply of she mant of his tongue, that as Abel by his faith, To he by his workes, being dead might yet speake.

Deur 25.9.

Zacharias cum loquinon potuit, scripsit. Ambr.

Heb.11.4.

I bus in briefe hath your Ladiship , thereason of my

prefens endeauers.

Ear me to say any thing in commendation of this work is not happily so fitting; It being both hard for one brother to commend another without beafting, and the yonger and inferiour his commendation adding little credit or grace to the works of his older and superiour in For, as the lesse is blessed, so also praysed of the greater: I meane therefore heerein to bee sparing. Onely this, I will but as the widdowes, which shewed Peter the coates and garments which Dorcas made, while shee

Heb.7.7.

#### DEDICATORIE.

was with them. So onely will I show, and set forth some part of his labours, which he performed whilest he was with vs: And let his owne workes praise him in the gate. And surely this worke will do it, if either Matter, or Manner, Argument or Art will doe it.

The matter and argument of it, is such as yet bandled

at large by none before him that I know of.

And besides it is excellent by reason of the daily wise which occurres in practife. So that of the title and argument of his Booke may I fay, as Gellius speakes of a good title which Meliffus had given to a booke of his own which it seemed scare deserved it : That the very title bad a great alluring and entifing force to draw men to the reading of it. Such is the Argument of this work, of such speciall vse in our practise, that it may eafily per (wade any, both to reade, and like it. It contains the right Ivadioeautou, the art of knowing a mans felfe; it discours unto us, the infinitly intricate windings, and turnings of the dark Labyrinths of mans heart. Indeed ofientimes the discoueries of consenages, and deceits in the world, make many, before honestly ignorant, to turn couseners and deceivers : But heere needes no such feare, for here we are taught no new deceit or couleningstricks, which yet we practife not; but rather are convinced of that consenage, with which we deceive our owne soules, and yes will not be boren downe to be guilty of imposture. This point is worthy our best wits, and knowledge. That Heathen Phylosopher never thought himselfe to begin to know Philosophy, till hee began to know himselfe: But surely wee never begin to know Divinitie or Religion, till wee come to know our selves a our selves wee cannot know, till we know our

Prou.32.31.

Et libri titulus
est ingentis cuius dam ellecebra
ad legendum
scriptus; quippe
de proprietate
loquendi, Aul,
Gel. Noct. Attic.l. 18, cap. 6,

13

bearts,

Perf.

Noct. Attic. 18 7. bearts. I, but our hearts are descitfull aboue all things. who can know them? They who with diligence Shall perne this prefent Treatife, Shall with Gods blessing be able in some good measure to know them. Here shall they find that dangerous Art of Selfe-lophistry displayed, by which, millions of soules are impropped in the snares of Sathan : And fo by feeing their felfe-deceit fall come to their felfe-knowledge. A knowledge never more neglected. Ve nemo in sese tentat descendere, nemo: Mencare not for knowing themselves, who are oftentimes too-too-curiously greedy of knowing all things'elfe; Being herein like to fools for Travellers, that love to travell into de talke of other strange countries, strangers in the meane time, in the rarities, fecrets, and wonders of their owne. As for the Art and manner of handling this Argument in this Treatife, I leave it to the Readers indgement, adventuring notwithstanding my selfe to say thus much; that had this Treatise but age and antiquity answerable to the Sufficiency, it should easily finde answerable acceptance. Nothing presudices Writers more then either mens knowledge of their persons, or their want of antiquity: May not a man speake of many of our new Writers, as Gellius spake once of a good speech that Fauorinus made? Nonne, faith he, fi id Antisthenes, aut Diogenes dixisset, dignum memoria visum esset? If Diogenes or Antisthenes had but Spoken that which Fauorinus did, the speech had gone for halfe an Oracle: now happily the more respect lesse, because from Fauorinus, that was inferiour it may be in nothing to Diogines, but in flanding. How many worthy moderne Writers among ft vs are negletted, onely because moderne? Nonne si hæc Augustinus, aut Chrysostomus, &c. Had

Had but Augustine or Chrysostome, or some ancient Father wrote them , how had they beene admired , now negletted, onely because as Bildad speakes, they are but otyesterday ! Most mens indgement of Writers is the fame that of wine , Luk. 5 39. The old is better : And per ofcentimes the old is hard and tart, and nearer Vinegar then Wine, when the new is sweet and pleasant. How many workes of some of the Fathers, which have little worth else in them besides untiquity, and the credit of an ancient Fathers name? how would we wilifie those same trings in new, which we so magnifie in olde Writers? I speak it not to derogate ought from the worth of those ancient Worthies and reverend Sages ( I give them all due reverence and respect) but only to meet with that fond humour, which measures worth onely by age, as if nothing could be good, but that which is old; and from a meane conceit of Writers persons knowne, are ready to pre-indee their workes onread and unknowne.

But as for your Ladiship, I perswade we selfe, that your knowledge of the Authors person, parts, and endowments, wherewithall God had graced him, will be the greater meanes to win your Honourable acceptance of this worke. And so much the rather doe I presume upon your Ladiships sauour herein, because whilst this Author lined sout of a lone to his graces, and honourable disposition here entended this Worke to have been honoured by the patronage of your worthy and right noble Brother, who now also together with this Author, is at rest, singing heavenly Hallelu jahs in the presence of the Lumbe.

Pardanme good Madam if t renew your griefe with the mention and remembrance of so great a losse: Give lob 8.9.

14

Val. lib. 4. c. 6.

Pfal.571.

vs leave to testifie our fellow-feeling of your forrowes. Publike loffes may not paffe without publike heavineffe. It is a loffe that yeelds vs argument both of great griefe and as great feare. Canrit be a small griefe to see our selves deprived of the vie and benefit of so many rare vertues and honorable inclinations, of fogreat learning, in so few yeeres, of so great grace, bolines, and religion in To young yeeres, as were sweetly met of combin'd in him? His rare endowments, his noble disposition his religious conversation, his hopefull service to Gods Church and this king dome, considered, I may say of the Church and Common-wealth, as one Valerius stake of Cornelia, in the loffe of her louing Husband: Corneliam nescio an fœliciorem dixerim quod talem virum habuerit, an miseriorem quod amiserit: It is hard to say whether we were happier in the enioyment, or wnhappier in the loffe of such a personage. And as in his losse there is great cause of griefe, so no lesse of feare. We may grieve that le great good is taken from vs, wee may feare, because some great euillis comming vpon vs: The righteous perisheth, & no man considereth that he is taken away from the cuill that is to come. Surely, when good men, especially being great men, and yong men too, are taken away, it is a fearefull presage of much anger, and enil to come . The Lord make us all wife to confider the deaths of fach men, that the feares of euill to come, may make vs feek to avoid enil prefent, de make vs prudent in the fore-fight of the plagues, to hide our felues.

But yet in the middest of this griefe and feare, your Ladiship is not lest altogether comfortlesse. As it is a comfort that God honoured your family with such an one so is this also none of the least comforts to you, that

#### DEDICATORIE.

you mourne not alone , but have the hearts of all good men beaut with yours. It makes our iof the greater, to have others reioyce with us when wee reioyce : but it makes our forrow the leffe, when we have others to weep with vs when we weep. Did Abner faid David, dye as a foole ? So of him it may be faid; Did he dye as animmeriting, as an ignoble person? without teares? without lamentation? I thinke I may boldly speake it , that neuer any of his place, and of his yeeres, left more heavy hearts behinde him then bee bad done. The are miferable griefs indeed, when others finde matter of ioy in the matter of our griefe, and laugh at our teares; but then may wee grieue comfortably, when wee fee others ioyne with us , and take to heart our loffes , as well as our Celues.

I would willingly both inlarge his commendation, and our grief, but thefe require rather a volume then an Epiftle. And I may (peake of him, as Augustine of another, Illa quidem anima in societatem fidelium & Eph. 123. castarum recepta, laudes nec curat, nec quærit humanas imitationem tantum quærit: Hee defires more the imitation then commendation of his vertues; and the imitation rather of his life, then a lamentation for his death.

Tet may I not altogether paffe over in silence his holy and religious course; which was, to keep a Catalogue or diary of his sinnes against God : and every night, or the next morning to review the faults of the day paft: Every Sabboth morning, or night before, to review the faults of the whole weeke : and at the end of every moneth to survey the whole moneths transgression. This did bee daily, weekly, and monthly, thereby the better to bumble bimselfe

bimselfe for his finnes, and renew his practife of repentance. And the day before the resessing of the holy Sacrament did alwaies whe to humble himselfe before the Lord with Rasting, Prayer, and confession, thereby the besses to prepare himselfe for the more worthy and com-

fortable recessing of the boly Communion.

l say nothing of his religious observation of the Sa-baoth by himselfe alone, and with his people about him, both before and assert the publike Exercises, in meditation, reading, prayer, and repetitions. Hu carefull expense of sume, bu keeping of set hours of study. Thus did he, with good Iosiah, while hee was yet a childe, seeke the Lord: By meanes of which his holy and constant course in seeking the Lord, in sew yeeres he became wiser then his ancients and teachers, and preserved his young yeeres in great honour and reputation, free from all the blemishes and staines of youth, notwithstanding the manifold occasions to the contrary in regard of his place and tondition. The truth is, the world was not morthy of him: His vertues and his graces were fitter for heaven, then this impure earth.

Let us now that are behinden turne our gricle into care; let our care be to follow those holy steps hee hath trod before us. True it is you can never recover his person, his graces you may: The griefe will be the lesse for the losse of his person, if you make a recovery of his praces. Whilest his spirit is doubled upon your Honor, and his graces shall survive in your religious instation, so long we shall count him living in your selfe.

that he bare to this Author; or by the love that you bare to his honourable Patrons, your deceased Father and

Brother,

#### DEDICATORIE.

Brother (both now glorified Saints) to testifie your love to this Author by your honourable and favourable as, ceptance of this works.

May your Ladiship but please to vouchsafe the reading, and diligent perusall thereof, and I dare presume upon as much. Thus as I have railed this to light, so I commend it to your Honours patronage and protection: and your Honour to the patronage and protection of the Lord Iesus. May 7. Epping in Essex.

The bishes deer weets

emorary believes the bear more bear

Your Honours

y place when 't no deconceather to

in all fernice,

IER. DYKE.

Laber by are relicioned as

722, 1712

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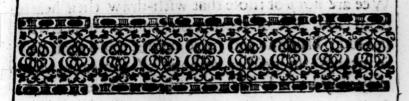
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IEREM. 17. 9. 10.

The beart is deceitfull abone all things, and enill, who can know it? I the Lord search the heart and try the regnes, that I may give to every man according to his waies, according to the fruit of his workes.

CHAP. I.

The Text opened; A Preparation to the Treatise following, shewing the original of the hearts deceitfulnesse, the difficulty, and yet the meanes of knowing it.



HE Prophet having grieuously menaced the Iewes in the beginning of this Chapter; because he saw how much they bore themselves out against these threatnings, vpon bope of the Egypti.

an his helpe; therefore in the fift

Verse hee curseth all such as relye vpon man, and make flesh their arme: contrarily, blessing such as in their dangers shroud and shelter themselues under the wing of the Almighty.

But heere the lewes having made a conenant with hell and death, would be ready to object against the Prophet; What then is all this threatning to vs? Coherence,

Pfalm,3,4

B

Wce

Prou.26 2.

Wee are none of those that with-draw their hearts from God. Vse of meanes doth not prejudice trust in God: Trust in God, as it cannot stand with trust in meanes; so neither without we of meanes when they may be had. Wee repose our selues on God as much as thy selfe, or any else and we repaire to the second causes, onely as serviceable, and subordinate to the first. Therefore as the fparrow by wandring, or the swallow by flying, escape, to this thy cause se curse shall not come : neither are wee such children to bee

skarred with bugf-words.

The Prophet therefore in this verse preventeth this objection, and keepeth them from this starting hole, faying; The heart is deceitfull; as if he frould fay; Flatter not your selves in a vaine conceit, that you with-draw not your heart from God, and so God will not with draw his from you : Nothing more easie then for a man to deceive himselfe; for the heart by reason of the great wickednesse thereof, is a bottome-lesseand vnsearchable gulfe of guile; in fo much as none can know, not onely anothers, but not his owne heart: The Lord onely hath referued this as a prerogative royall to himselfe, exactly to know the depth of our hearts; that fo, though men conceiuing well of themselves, may conceive amiffe of God, as one that by his doings will not instifie the Prophets sayings; yet hee judging of men, according to the fecret disposition and consistution of their hearts, may deale with them accordingly, bleffing those that in truth doe trust in him, but curling fuch as with-draw from him, though not their tongues, yet their hearts. This is the order order and generall purpose of the words.

They containe in them a proposition concerning the hearts deceitfulnesse. Heere two things are to be considered: what is meant by beart; what by deceitfull.

By heart, mans heart is meant, as appeareth by the context. And now because mans heart is one of the principal seats of the soule of man, therefore by a Metoniny of the subject, it is viually in the Scripture put sometimes for the whole soule, sometimes (and that more frequently) for such speciall faculties in the soule, as more specially belong to the heart, as the Will and Affections. But here it is to be taken for the whole soule, and all the parts thereof, the Vnderstanding, the Will, the Affections: for all are deceitfull.

The word, deceitfull, is fignificant in the Hebrew, comming of a Verbe which fignifieth to supplant, as runners in the race vie to doe; & from this word had lacob his name, because he caught Esauby the heele when hee was comming forth of the wombe: So doe our hearts cunningly, as it were, trip our heele when wee are to runne the race which is fet Though heere also that reason of the before vs. name which Efau falfely gaue to Iacob, may truely agree to our hearts; well may they be called Jacobs, because they cozen many, and doe their endeauour to cozen all of Gods bleffing, and the heavenly inheritance. But it may be asked, Is this deceitfulnesse giuen to all men indifferently, or onely to some? Answ. To all, saue Christ, in whose mouth (and so heart, was found no guile. By nature, all our hearts

Resolution and sence,

Gracob.

Gen.27.36.

Pfalm. 32.2.

are alike: And the change that grace makes in this life is not such but that in some fort, the heart of the best may still be faid to be deceitfull. Christ indeed gave Nathaniel this praise, that there was no guile in his heart, and Danid layes the like of enery inftified man: but this is true onely of the spirit, of the new, or your man that is created by God in the regenerate, and not of the fleft, that old man; an old toxe indeed, that by reason of his age is often too hard for the yong man: for youth is but simple in regard of old age: Howbeit as yong men grow still to further pertection, and are on the increasing hand, whereas old men decrease, till at length age brings detage; so heere the craft of this old man is daily weakened, the rather for those many wounds which the stronger young mans arme gives him in the braine, whereas the faritual wifedome of the yone man increaseth daily. I hus then weeinterpret these words of the Prophet, The heart of man is deceitfull, even the whole heart of the wicked; because it is wholly flesh; and part of the heart of the godly, namely, the unregenerate and fleshly part. The heart of the wicked is deceitfull with a full, strong, and raigning deceitfulnesse; the deceitfulnesse that is in the heart of the godly is weaker, as being discerned of them, and strough against by them. The heart of the wicked thewes it deceitfulnesse in the whole cour se of their lines. The godly onely in some particular actions. As it is said of David, He was upright in all things, faue onely in the matter of Vriah: The generall current of his life was free from deceitfulnesse, though not the particular action; Contrarily.

Contrarily, the heart of the wicked may be vpright in fome particular actions, as Abimelechs in thetaking of Sarah; I know, (faith God) then hast done this in the vprightnes of thy heart; yet not in the maine of their liues. This is proper onely to the godly, that they are vpright in their way, that is, the constant tenor of Pfal. 119. 2. their conversation. Now this deceitfulnesse here given to the heart, is fet forth; First, by the greatneffe of it; about all things. Secondly, by the cause of it; and enill. Thirdly, by the vnfearshableneffe of it; fuch that none can know it, figured with an interrogation, who can know it? that is, none of himselfe, by his owne mother wit, without an higher and clearer light.

To begin first with the deceitfulnesse of the heart, and then to come to the illustrations of it afterward. It may be asked, for the better vnderstanding thereof: How comes this deceitfulnesse into the heart? Is not the heart Gods creature? and did hee not make it simple, plaine, and true? Whence then this fraud? Lord, thou sowedst in this field of mans heart, the good corne of faith, truth, finceritie; whence then these Tares? Salomon tells vs, Eccles. 7. 31. God made man righteous : but they have fought out many inventions. For howfoeuer these inwentions and deceits (as Moses sheweth, Gen. 3.) were first forged in the Diuels braine, and came out of his shop, yet because they were so readily apprehended, and as it were bought up fo fast by our first parents, therefore Salomon ascribes them to man. So that howfoever here also the question concerning these Tares, yea Thistles of treachery, and perfidiGen. 20.6:

The originall of the hearts deceitfulnesse. oulnesse in our hearts, may truely be answered with that in the Gospell : The envious men bath somne them; yet withall it may juftly be faid, because the ground did so open her mouth for them, that the field it selfe did bring them forth. If at the first, when as this field was as the pleasant Eden of God; how much more now, when having the falt as it were of Gods curse sowne vpon it, is it become as a barren wildernesse? If Adam and Ene might be charged as the first fathers and founders of those deceitfull inuentions suggested by Sathan, because of their ready, how much more wee, because of our greedy apprehension of them, whereby we drinke them in as the fish doth we ter? If they for willing consenting to, how much more wee, for wilfull conspiring with the diuell? So that, what soever the Scriptures thall tell vs concerning the Tempters wiles, wee may safely draw it hither, and apply it to our selues, partners and practizers with Sathan in his stratagems against our owne foules.

lob 15.16.

The difficulty of finding out this decentul-

John fe

Wee see then the rocke, whereout this deceitsulnesse was hewen: A pigge it is of our owne Sowe; a flower (weede rather) of our owne garden. It remayneth, that, more particularly, wee should see what it is, wherein it consists, and shewes it selfe. Alabour surely full of difficultie. For as the woman of Samaria sayd of her Well to Christ, The Well is deepe, and then hast no pitcher, the same may wee say to our selves of this pit, this puddle, this den, this dungeon. It is both darke and deepe: Who can see it? Who can see it? Who hath not cause to complaine

complaine with Saint Auften, Juft cause haue 1 tobewaile that darkenesse, in which that power that is within me, is hid from me; fo that my foule asking it felfe concerning it owne ftrength, cannot fafely beleene it felfe, because even that which indeed is in vs, is kept secret from vs till experience manifest it. O ye many blinde corners, the fecret turnings and windings, the perplexe labyrinths, the close lurking-holes that are heere! Who would thinke, that within the compasse of so small a piece of flesh, there should be roome enough to barbour fuch swarmes of vaine and vilde thoughts, delires, and affections; and that farre more fecretly from being espyed by vs, then the largest and vaftest Cities can doe any scouting naughtypacke? Man is a great deepe, whose very haires are numbred before thee, O Lord: And yet easier it is to know the number of his haires, then of the motions and affections of his heart, as excellently Saint Austen. For, as in Hercules Monster, still fresh heads, one springing vp after the cutting off of the other : and as in Ezekiels Temple, after the fight of some abhominations, still moe: so here in this so infinite a receptacle of deceitfull thoughts, one deceit succeeding and presfing hard at the heeles of another. Many inventions faid Salomon, speaking of those at the first in the heart onely of Adam and Eue: How then is the number (thinke we) increased fince, there being none, whose braine or breaft hath not cast-in his Widdowes Mite. at least, into the common Treasury? If this stincking river were so great whereit first rose, how then (thinke wee) hath it inlarged it selfe, being runne thus farre? No maruell then if the Prophet, as it

Confessib.10. cap-13-Sunt iltæ plangendæ tenebra, in quibus me latet faeultas meaqua in me eft, vt anumus meus de viribus fuis ipfe se interrogans montacile fibi credendum exiftimet, qua & quod meft plerunque occultum eft, ni si experientia manifeftetur.

Confest lib. 4
cap. 16. Grande
profundum est
bomo, cuius etia
capillos tu Domine numeratos habes: Et tamen
capilli eius magis
numerabiles sume,
quam affectus eius, co-motus
cordis.

Ez:k. 8.6. 130

**B**4

were

were amazed to fee such litters, yea legions of deceitfull diuels, couching close in this their stincking stie, cry out, as here we heare him, The beart is deceitfull abone all things, who can know it? So mysticall are these hearts of ours; so deepe and abstruse are her mysteries of deceit. Why then will some say, doe you trouble your selfe in vaine? for if none can know this mysterie of iniquitie, how then can you know it?

how can you make vs know it.

Iudg. 14-18.

The meanes to know the hearts deceit.

Mat.4. 31: 22. interpreted.

I Cor. 14.

Prou. 20. 5. interpreted.

I answer, though no man know it as of himselfe, yet, Ithe Lord know; and if we plow with his heifer, we shall know the darkest Riddles. There is a mysterie of finne (faies one) lying in the foldes of our hearts, which wee shall neuer see, vnlesse the spirit of God enter in, and give vs light: For this spirit fearcheth the deepe things of God. I Cor. 2. much more can it fearch the deepenesse of Sathan, and of mans deceitfull heart. If then we consult with the Lords Spirit, wee may learne of him what these deceits be, so farre forth, as hee hath reuealed them in his Word; which is a light whereby wee may fee in this euen more then Egyptian darkenesse. Therefore our Sawour counselleth vs to take the benefit of this light, and not to let it stand under the bed; and that upon this ground, for there is nothing hid I namely, in our hearts, though neuer so closely ] but it shall be opened, namely, by the power of the Word, most plainely. And this Paul exemplifies in his Ideat, comming into the Church assemblies, and in hearing the word opened, seeing himselfe and his owne heart opened, and the secrets thereof disconered : Counsell [vnderstand it of crastie counsell] is in the heart of man;

but a man of understanding (understand it specially of spirituall understanding out of the Word) will fetch it out, fayth Salomon. Here the Holy Ghoft maketh the wisedome of the Word to be a bucket able to bring up the filthy mire out of the deepest pits of deceitfull hearts : And if the wife man haue skill to let downe this bucket into other mens hearts, and draw it vp full againe, much more then into his owne. Though then naturally wee are all blinde, walking in the darke Cloysters of our hearts, yet, if the Lord goe before vs with his torch; if he take vs, as once Ezechiel, into this corrupt temple) Rable rather) and leade vs along by his Word and Spirit, we shall then clearely see the severall rancks and orders of the abhominable deceits therein: for in the word of God there are many wonders to be seene, as Dawidconfesseth in that his prayer, Open mine eyes, O. Pfal. vie Lord, that I may fee wonders out of thy Law. Among the which, this of our owne hearts unbowelled and anatomized, is not the least. Indeede, when our dead bodies are whole, we cannot see what is within: They will cast forth an euill sauour, and we may fee some filthinesse and deformitie in them, the which yet is but sweetnesse and beauty to that wee fee, when the bodie is cut, opened, and intralls taken out. Surely, the notes and eyes even of some naturall men, haue discerned in mans heart vnopened, vnsauoury nastinesse, odious vglinesse: But alas, all that was not enough to humble them, neither was it any thing to that they might have feene in the fleart broke up by God, the onely silfull anatomizer thereof, who as he feeth all things therein,

lving

Heb. 4. 13. interpreted.

lying naked as in an Anatomy, as the Apostle speaketh, Hebr. 4.13. so also hee bath layd it open in his word vnto vs; as in the verse before, the same Apofile heweth, The word of God is lively, four per then the two-edged sword, a discerner of the thoughts and secret intents of the heart, neither is there any creature which is not manifest in it sight; namely, of the word before spoken of; for so I thinke, without any violence offered to the words, may the Text be interpreted: And the word [creature] I take for the creature of the heart, namely, the thoughts and intents thereof before mentioned. That the sence should be this; The word discerneth the thoughts of our heart; not some, but all: Nothing is there, that the heart forgeth, frameth, and as it were createth within it felte, which this word taketh not notice of. But of this let the learned judge.

2 Pet.1. 19.

Pfal. 107.23.

Pfal. 104. 26.

Well then, fince the word is that light which fbineth in this darkenesse, having it with vs, venter we to descend downe into this deepe dungeon, and to launch out into this vast ocean, having this plummet to found the bottome thereof. They that goe downe into the deepes (layth the Prophet) they see the workes and wonders of the Lord: But they that goe downe into this deepe are not now like to fee any thing, but the deepenesse of Sathan, the worker and wonders of the Diuell, the Leniathan that sporteth himselfe in these waters, or rather a Neptune triumphing here as in his Kingdome. Which fight, though happily not so pleasing, yet profitable it will be, for to shame and humble vs : for here in the word are those cleare waters, which if wee trouble them not

with the mudde of our owne affections, like the Elephant; clearely wee may see our owne deformitie. Here is a glaffe, wherein wee may behold the faces of our hearts, and espie even the smallest wrinckle of deceit what soeuer. And that not so, as our naturall faces in common glaffes, where wee forget, as soone as our eye is out of the glasse, what was the lames 1. falhion of our face; but so, that still the fight seene shall sticke by vs, presenting it selfe to the eye of our vnderstanding. When some cunning deceitfull thiele hath stollen ought from thee, thou runnest presently to the cunning wizard, a worse thiefe, a worse deceiuer, to see in his deceiueable Glasse, I know not what phansie, the thiefe it should be, that hath robbed thee. Loe thy heart, the most crafty and coosening thiefe that can be, hath robbed thee, and doth daily filch from thee thy richest treasure: And canst thou in thy little losse runne to the Diuels lying glasse, to finde out a little thiefe, and wilt thou not in thy greater losse, come to Gods true glasse to finde out the great Thiefe? If thou thinkest there is no such thiefe that steales ought from thee, doe but come hither to this Glasse, and thou shalt see him, and all the trickes and mysteries of his conny-catching trade.

Come 1 (ay, and fee him

acting of them.

Iohn 12

CHAP.

#### CHAP. II.

Of the deceitfulnesse of the heart in regard of others.

Taking then the anatomizing knife of the word, and ripping up the belly of this Monster, I finde such an infinite number of the veines of deceitfulnesse, and those so knotty, and intricately infolded together, that hard it is distinctly and clearely to shew them all. Neuerthelesse, God affisting, wee shall doe our best endeauour. I thinke therefore that all the deceitfulnesse of the heart, discouered to vs in the Word, may be reduced to these two heads: First, the deceitfulnesse whereby wee deceive others onely; Secondly, that whereby also we deceive our selves.

Deceit of heart

Deceiuing others onely: And it is twofold. 1 Diffimulation.

1 Of Euill.

1 To be done.

The former is not that which here the Prophet so much aymeth at: And therefore wee will not so much insist upon it. It sheweth it selfe specially in two things: in Dissimulation and Simulation; in dissembling and concealing that which indeede is, and in fayning and counterfeiting that which indeede is not. Dissimulation is either of easilt or good. The dissembling of easilt is three-fold: Of easilt to be done, or in doing: Secondly, from being done: Thirdly, already done.

The hearts deceitfulnesse in hiding that euill which shee purposeth to doe, or is in doing, is to make faire euen of the quite contrary. And therefore in her witty wickednesse, shee inventeth some colourable

colourable pretence to shadow her malice and mischiefe. When Herod intended wolnishly to worry Christ, he pretended yet religiously to worship him. Simeon and Leui cloked their purpoled massacre of the Sichemites, with the conscience of circumcision: Absolom his Treason, with the Religion of his vow: Jeab his perfidiousnesse to Abner and Amaza with friendly words, and syren-like falutations: Ismael his murtherous minde toward those eightie men , with his Crokodile teares : Indas his couetoufnesse, with a shew of a liberall and mercifull affe-Aion towards the poore: and the Jewes their enuie against Christ, with their duty to Casar. Thinke ye that the lewes cared for Cafar? No, none so impatient of his yoke as they : But they had murtherous hearts, thirsting for our Lords bloud; that was the true cause; and the cause of their malicious heart was their evill eye, that could not indure the glorious brightnesse of his grace; but if they should haue alledged that, all the world would have cryed shame on them: therefore to hide the odiousnesse of their fact, they fet on it the faire maske of lovalty to Cafar. Thus alwaies in the perfecutions of 10feph, his coate shall be brought forth, as it was once by his enuious Brethren, that fold him; by his whorish Mistresse, that slandered him. one specious and plansible pretence or other shall be devised by the wicked, to save their credit in the World. So like rowers in the Boate, whileft in their pretence they looke one way, in their intent they goe the cleane contrary. This tricke of deceitfulnesse the heart hath learned of that arch-master of de-

Ier.41.0.

Iosephs coate. Gen.37.32. & 39.26.

ceits,

Mark. 1 24.

Beza in bunc

John 7.

Pfalm 55.

Prou.29.5.

1 Sam.18.21

ceirs, the Diuell: Who sometimes will needes become a Preacher of the truth, as when he faid, Thefe are the servants of the most high God, &c. lesus of Naza. ret, I know who thou art, even the hely one of God: but yet hee then plotteth mischiefe, thinking by one truth, to convey and winde into our mindes an hundred lies. Thus truth is made to viher fallhood : for euen in those his sugred glozing words, wherein he preacheth Christ the Saujour of the world, it is easie to spie out warre in his heart : for it is to be marked, how he calleth him Iesus of Nazaret, therby to nourish the error of the multitude, that thought he was borne there, and so not the Mesiah, whose birth they all knew ought to be at Bethlem. 10/11 then, and the holy one of God, are butter and oyle, as was afterward, Good master thou regardest no mans person; but lefus of Nazaret, that is a sword, as was afterward, Is it lawfull to give tribute? And so that which Salo. mon speaketh of the flatterer, that hee spreadeth a net before his brothers feese, is true in those flattering speeches. The Diuell sometimes giveth the truth:indeede hee doth but fet a fnare to catch the truth in. As Saul, a good Scholler in his Schoole, did for Dawid, in giving him Michel to wife: I will give him her, faith he, that shee may be a snare worto him, and that the hand of the Philistims may be woon him. Heere is a goodly show of special fanour and good-will, euen fuch, as simple David was in a manner rauished with it to thinke that his meanesse should be honoured with fo great a marriage: But it is but a baite, couering the hooke, hony-poylon. These of all other are the most secret deceits, which are thus mantled

8

and masked with the disguised pretences of speciall loue and kindnesse. And therefore Salomon not ignorant hereof, when he commends bountie and munificence in a Prince, hee associates truth thereto: Bounty and truth doe guard the King, that is to fay, a true (not a treacherous) bounty : for there is a false and lying bounty, deceiving those on whom it is bestowed. And as in the prouerbe, there are giftleffe gifts: fuch as was that of Saul to Danid; Bread in one hand, a stone in the other. Infinite were it to speake all that might be spoken here: It is so common a practife in the world, yea, and it is counted wisedome for men thus to vaile their intents with pretences, their meaning with their words, that the truth may be thought false, and falsehood true. When they meane to frike the head with one hand, they wil first froke it with the other; or, as he fayes, with one band they will claw on the head, with the other smite on the cheeke. The tale-bearer when he comes to fet his brothers good name at fale, how cunningly, how artificially will hee traduce? meaning to bite his brother, he will first kiffe him. But well did Salomon preferre a friends wounds before such kiffes: for these kisses are Iudas kisses: They wound mortally; the other medicinally. Therefore excellently doth Salomon chara-Ger him, The words of the whifperer (as Tremelius reads it) are like to the words of those that are often knocked: but they goe downe into the bowels of the belly. So deepely doe they pierce: When he beginnes first to open his packe, hee will fetch a deepe figh, profelling that because of his great loue to the party, hee is very forry for him; and so at length with a sad countenance

Sapientiahuius mundi eft, cor machinationibus tegere, sensum verbis velare. que falla sunt vera oftendere. que vera funt falsademonstrare. Greg. ware el TIS Evos avoleos THIM TH x EIGEVHATA-Invol Thune סטעט דו ל παίοι τίω σαρειάμ. Gre, ad Euseb. Prou. 18.8. cleared.

Vebementer doleo, quia vebementer diligo. Aique sic cum mesto vultu, oculis demissis, cum quadam tarditate, & vocis plangitis, procedit maledictio.Bernard.

Luke 18.

Sed ne boc quidem profestò sufficit ei, non enim gratiarum actio est aliss exprobrare delicta, super eos qui pescauerunt iactanter insurgere.

Ecclesiæ nomine armamini & contra Ecclesiam dimisatis.

Acts and Monument. Vol.2. in the beginning of Luthers stery. countenance, with eyes cast downe, with a slow and lamenting voyce, as though the offence of his brother were to him as a blow with a cudgell, out comes the slander: Loe, a cunning cranke of deepe and diuellish deceitfulnesse, so to disguise murthering malice, that it shall be taken even for motherly mercy, to lament and cry, as if himselse were beaten, whilst he with the scourge of his viperous tongue vnmercifully lasheth others.

So also under the colour of zeale and hatred against sin, doe some couer their hatred against menspersons, in their bitter censuring of them: And others under the colour of giving thankes unto God, hide their vaine oftentation of their owne vertues, as that Pharisee, that said; Lord, I thanke thee, I am not as this Publicane. But as Chrysostome sayes, this would not serve his turne: for it is no thankes giving to upbraid others with their faults, and boastingly to insult over those

shat have done amisse.

But heere wee should doe the Church of Rome

iniurie to leaue her out, who indeed carryeth away the bell from all others in this kinde of deceitfull painting and colouring: vnder the name of Christs Spouse playing the filthy Harlot; vnder the title of the Church, sighting against the Church; vnder the colour of Religion, taking away the vigour of it, and in a word, making the shew of goddinesse to be onely a cloake of wickednesse. I would rather set out this in Master Foxes words, then in mine owne, hee hath so lively and in the right colours, described, or rather deformed this monster; thus writing of her:

"As in doctrine, so in order of life, and deepe hypocrisie

"pocrifie was the corrupted, doing all things vnder "pretences and dissembled titles. Vnder the pretence "of Peters Chaire, they exercised a Maiestie aboue " Emperors & Kings: vnder the visor of their vowed " chastity, raigned adultery: vnder the cloake of pro-" fessed pouerty, they possessed the goods of the tem-" poralty: vnder the title of being dead to the world, " they not onely raigned in the world, but also ruled "the world; vnder the colour of the kyes of heaven " to hang vnder their girdle, they brought all the e-"flates of the world vnder their girdle, and crept, not "only into the purles of men, but also into their con-"sciences: they heard their confessions, they knew "their secrets, they dispensed as they were disposed, "and loofed what them lifted. And so much for the first deceitfull dissimulation of euill to be done.

The second is, when the euill which wee are ready to doe, is yet, by a subtile kinde of violence, kept in, so that it comes not forth into the outward act. Thus many there are, that politiquely, by a smooth and close carriage, smother, and presse in many of their vices, which if they should breake forth, might hinder them in their designes or desires. An example we have in Haman; who, though inwardly hee swelled with malice against Mordecaie, because of his stiffe knee and stout heart; yet, as the Scripture sayes; hee refrained himselfe; hee brake not forth into any diffemper of words, but craftily concealed and confined his anger within the bounds of his owne bosome, lest otherwise the successe of his bloudy plot, already affented to by the King, might haue beenehindred; when as by this meanes, the groffe

The feeond, from being done.

Ester 5. 10.

abuse

Maxima pars
hominum bunc
morem habet:
Quod sibi volunt, dum id
impetrant boni
sunt: sed id vbi
pænes se habent
ex bonis pessimi
& fraudulentissimi sunt. Plaut.

Plal. 140: inlightened.

Pride a prifoner, and Pride a free-man.

abuse of the King in his falle suggestions against the Iewes, and feigned pretences of the publike good, would soone have come to light, and that the true cause was but a matter of private spleene against Mordecai. Thus many, whilest they are in petition of some office, or in expectation of some profit or preferment, how witty, how wily are they in the diffembling of their greedy, griping, cruell, ambitious, auaritious, and other vitious dispositions, which might make any rubbe in their way? There are not so many, nor so cunning deuices for the hiding of naturall infirmities of the body (as the crookednesse of the legges, or backe, want of a tooth, or an eye, or such like) as in such cases the deceitfull heart will finde out for the hiding of the vnnaturall deformities of the soule. But let once their desires be granted, then they shew themselves; then the waters before stopt and dammed vp, runne ouer, and rage furiously. Hence it was that the Prophet well acquainted with the craft of these toxes, prayes; Let not the wicked have his defire, O Lora, performe not his thought, lest hee be proud. Why, was hee not proude before? Yes, in his very wishes we was proud, but then pride was locked vp, and imprisoned: now his defire being fatisfied, it would walke abroad and play reakes: The meaning then of the Prophet is, that the wicked, that before the obtainement of his purpose, was proud inwardly, but yet in policie repressed it, would now be proud outwardly, and open the flood-gates, that the current might runne amaine. And surely so it is oftentimes, that as Saul hid himselfe in the stuffe, when hee was

to be chosen King; to the wicked in the like cases, when they looke, either by election, or other means, to get this or that, very closely hide, though not with Sanl, themselves, yet their fithy ftuffe and baggage within? And that with no lesse subtill sleights, then once Rahell hid the Idolls, Rahab the Spies: They will make euen those that doe more narrowly marke them, beleeve, that they have discarded, and sent away packing those corruptions, which yet lye fecretly harboured in the closets of their hearts. As Rahab bore the Ierichuntines in hand, the Israelites were gone away, when as they lay hid vnder the stalkes of Flaxe, voon the roofe of the house: Such Balkes of Flaxe, such cloakes of flame, as the Apostle speaketh, as it were the torne ragges, and worne thooes of those guilefull Gibeonites, have all such that wilke craftily, to hide their filthinesse from the eyes of the world. In which regard the Scripture very fitly hath called them generations of Vipers; for as the Viper hath his teeth buried in his gummes, so that one would thinke it were a harmelesse beast, and could not bite; so a so have these deceitful hypocrites their fecret corners and conveyances, wherein they so cunningly couch their wickednesse, that one would take them, of all others, to be the most inno-To this appertaineth that similitude of our Saujour, Luke I 1 44. Woe be to you Scribes and Pharises, hypocrites, for yee are as graves which appeare not, and the men that walke ouer them perceive not. As the deepe graue hides the stincking carkase, and keepes in the stench from offending any mans smell, that men walke ouer them, and yet neuer perceiue the euill

C2

τὰ κευπτὰ της ἀσχύνες. 2 Cor. 4. 1. Iofhna 9. 4.

Mat. 3.7. Plin.lib.11.c.37.

Luke 11.44. opened.

euill sauour that is within : so the deepe and diffembling hart of man is a cunning digger of such graves, nay, it selfe, as it were, is a grane, wherein their rottennesse and corruption lies so closely couered, that hardly the tharpest notes of such as converse with them shall beable to smell them out. So powerfull is policie in the wicked to restraine their corruption from scandalous eruption; more by farre, sometimes, than is grace in some that are truely religious. For, looke how Isaack; made thew of strangenesse with Rebecca his wife, when the knowledge of that neerenessemight haue hazarded his life: so doe evill men counterfeit a kinde of strangenesse, euen with their best beloued sinnes, where open familiaritie might be dangerous: But as Isaack was at length discouered, when Abimelech faw him sporting with her : so these close companions, let them be heeded continually, but with something more attentive an eye, and it will be hard but sometimes or other wee shall cake them napping, and (as beggars fayning lameneffe without their crutches, without their veiles,) even very familiarly sporting themselves with those fins, by the crafty forbearance whereof they formerly deceived vs.

The third, already done.

Pro.30. 19.20.

vnfolded.

The third deceit in distimulation is, to dissemble and conceale euill already done. The strumper, when she hath eaten stollen bread, yet she hath such a dexteritie in the wiping of her lippes, that not the least crumme shall hang on to bewray her, nor the least signe of her wantonnesse shall appeare: And therefore boldly she saies, I have done no wickednesse. And this she carries so closely from the eye of the world,

that

that Salomon shewes it to bee as hard to finde it out. as those things which are hardest; namely, as the way of an Eagle in the ayre, not to be seene after once flowne away; the way of a Serpent on a stone, gliding away without leaving any impression of her body behinde, and afterward creeping into some hole of the earth; the way of a Ship in the Sea, swiftly carried away with the windes; and laftly, as the way of a man with a maide, that is, a close and chaste virgin, that is kept close from the accesse of strangers. Looke how hard it is for a man judged vnworthy, to get an honest modest virgin, kept close in her parents house, (which is made no lesse difficult then to get a flying Eagle) so hard it is to discouer a whore, to conuince her of her wickednesse. Thus is the way of an adultresse, that is, as hard to finde out as any of the foure fore-mentioned things. Her deceitfull heart is so fruitfull a hatcher of shifts and evasions. And this is naturall to all the Sonnes of Adam, after the example of their Father, when they have done euill, presently to runne into the thickers to seeke out couerlers to hide their nakednesse. Sometimes by groffe and palpable lying, otherwhiles by the neater and finer kinde of lying; I meane that fophisticall Iesuiticall equinocation: a tricke the Diuell their ma-Aer hath taught them by his owne example; but so much the worse in them then in him, for that hee equivocated to hide his ignorance of that which hee could not reueale: these equiuocate to hide their knowledge of that they can and ought to reueale: for being sometimes posed with some questions concerning tuture euents, and not knowing well what

Piscator in Mat.1.& Musset in hunc locum.

The Diuels equiuocation not so bad as the Jesuites.

Kings 13.5.

The Diuell confesses Equiuocation to be lying, which is more then I esuites will doe.

to answere, and yet not willing to lose his credit with his blinde worthippers, either by filence or plaine speech, he shaped his answeres in such an ambiguous houering manner, that, which way foeuer the event should fall out, it could not fall out amisse to his answere; because being vphelde with this prop of Equinocation, it would stand true even in contrary euents. Thus when in his Prophets he was demaunded by Ahab concerning his going to warre against Ramoth Gilead, and the successe thereof, hee answered, Goe, the Lord will deliner it into the hands of the King: Yea, but of what King, thou lying equiuocating Spirit? whether into the hands of the aduer (ary King to be subdued, or of it owne King to be rescued and delivered? This hee determines not, but speaketh suspencely and vncertainely, to gull Ahab, and make him runne head-long vpon his owne destruction. And yet here once againe, marke how the Diuels equiuocating is not all-out so bad as the Iesuites: for hee confesseth his equiuocating to bee plainelying; I will goe, faith he, and bee a lying spirit in the mouthes of the Prophets. Hee was onely an equiuocating spirit in their mouthes: for the words in some sense, and as the Divell might interpret them, might bee true, and yet hee graunts that his words, though neuer so qualified with equiuocating quirkes, were no better then lyes. But the Iefuites, not having so much as the Divels ingenuity in them, sticke not to instiffe their equivocations as just and lawfull. The wicked deceitfulnesse whereof. the Diuels practise, euen of it selfe alone, without his confession is sufficient to discouer: for (besides the

the example already mentioned, and in daily pra-&ise in his crooked Oracles among the heathen: ) Thus dealt he at the first with our first Parents, telling them, that by eating the forbidden fruit, their eyes should bee opened, and they should bee as Gods, knowing good and enill. Now the knowledge of euill is two-fold: 1. A pure and simple knowledge of it, in it selfe. 2. A feeling and experimentall knowledge of it in our selves. The Diuell indeed meant onely this latter, possessing yet the mindes of Adam and Eue with an apprehension, and expectation, of the former. Now if the Diuel should have beene challenged for deceiving, had not his defence beene readie with this shield of equiuocation? might he not have faid even that which Mofes, having reference to this his speech, speaketh, verse 7. why ? are not my words true? are not your eyes now opened to fee your errour, which before you law not? doe not you know your selues to bee naked, and so have not you that knowledge of enill, which I promised, euen a knowledge arifing out of your owne experience? and yet for all this, Paul for this fact cals him a cosoner, and our Sauiour, a murtherous lyer. This wont of his hee kept with Christ himselfe; when shewing him onely the shadowes and imaginary representations of things, hee saide, All these will I gine thee. A great catch fure; even just nothing. Thus also played he with Saul, taking vpon him to foretell future euents in the hands of God, To morrow thou and thy sonnes shall be with me, that is, shall dye. How came the diuell to be of Gods counsell, that he can so certainly determine the end of any mans dayes, which are '

Geness 3.5. illustrated.

3 Cor. 17.3. Iohn, 8.44.

Matth. 4.9.

1 Sam. 28.19. interpreted.

The word (to morrow) how taken.

Math. 6 34.

Exod. 13-14.

Quis sit futurum cras fuze querere. Hor.

To diffe gov moi méras, To augiontis oia. Anacr.

Iohn 8. 44.

are numbred with God? no, hee doth not define it certainely, but speakes darkely and deceitfully: for [to morrow] doth not onely fignifie the day immediately following; but allo, the time to come indefinitely, and at large; as in that of our Saujour, Care not for to morrow, and in that of God, When thy sonne shall aske thee to morrow, What is this ? that is, hereafter, in the time to come; and in that of the Poet, Seeke not what shall be to morrow; and I care onely for to day: who knowes to morrow? Now indeede Saul did not dye the next day after his conference, as will appeare to the more diligent peruler of the whole context of that History: yet Sathan seeing some likely hoods of it, ventred fo to speake, as if the next day he should have dyed; but with all, because hee was not sure of it, hee so tempred his speech with the ambiguitie of the word, to morrow, that his credit might be faued, though Saul had not dyed till a yeere after. Thus we see how the Diuell, as he is the Father of lyes in generall, so also of this more handsome and cleanly manner of lying, wherewith the deceitfull heart of man vseth to dissemble, and hide its shame. Not but that it aboundeth with varietie of divers other such like knacks and deuises. For we see how David could goe about to cloake his adultery : first, by sending for Vrish home, and then commanding him to goe to his wife: fecondly, when this tooke not, by making him drunk, thinking wine would perswade him better then words: thirdly, when neither this would fadge, by murthering of him, and marrying of his wife. But of all other fetches, none to this of the artificiall be, disguised by equinocation: all other lyes

are the Diuels brats, 10bn 8. 44. but this is his first borne, and this is most in request with his Schollers at this day, and therefore wee haue the longer infifted vpon it. And so much for dissimulation of euill.

Diffembling of good is, when wee conceale and smoother that grace and conscience which is in vs, being in such places and companies where such things may bee preiudiciall vnto vs. Thus many Protestants, being in places of Idolatrie, honour the Masse with their presence. Thus many of the conuerted Corinthians, ouer-taken with the humane temptation, as Paultermethit, that is, a temptation ariling from humane frailty; too much fearing men, gratified their Idolatrous acquaintance with their presence at the Idols feasts. And so by an outward shew of Idolatrie, they did hide that inward hatred of Idolatry that the Lord had wrought in them. Thus also did Peter himselfe, ouer-come with the Gala. same temptation, Indazze in the presence of the Iewes, conforming himselfe to their Ceremonies, contrary to his owne, both knowledge, Acts 10.15. 28. and former practife, Gel. 2, 12. And thus some professors being in the company of the prophane, will not slicke to game, to gulle, and sweare with them: euery way so carrying themselues, that they sceme to care for nothing more in such companies, then that their language may not bewray them to be Galilaans, or their countenance to bee such as those which are going up to lerusalem. O my brother, what a shame is this for thee, to be ashamed of that which is thy Crowne, thy glory? How vnworthy

1 Of good.

1 Cor. 10.13. interpreted. ON DEATH OF TELEGOMO.

Mat. 10. Luke 9.

Diffimulation of euillis not fo bad as diffimulation of good.

Prou. 17.7.

Nullus potest simulare se malum quia per opera bona nullus simulai se malum, si autem opera mala faciat, malus est. Tho. 2. a. 3. æ. qu. 3. art. thy art thou of the grace of God, who offerest it, and fo God himselfe, so vile an indignitie? If it be a shame among men for a childe, though never so much advanced aboue his poore father, to bee athamed of him in regard of his meannesse, what then for vs to be ashamed of our heavenly Father, so full of glory and maiestie? If it were a shame for David to play the naturall foole, much more for a Christian to play the prophane foole, to make shew of wickednesse. Surely yet of the two deceits, this is farre the worse, to make men beleeue wee are not religious when wee are, then contrarily. True indeede; The lip of excellencie doth not become a foole : it is naught when wicked men will be viing gracious speech, to seeme religious: but much lesse doth lying beseeme a worthy man: It is farre worle when good men will vie the fashion of the wicked. For in the diffembling of vice, and fayning of godlines, though we doe hurt to our felues, yet we may doe good to others by our example; causing them to doe that in truth, which our selves doe onely in hypocrisie. As often times stage-plaiers, by fained mourning, wring forth true teares out of the spectators eyes. But in the diffembling of our grace, and making femblance of wickednes, as we hurt our owne, so also the soules of many others, fleshing and hardning themselnes in finne, by our example.

But heere, happily, some will say, that it is impossible for any to faine himselfe to be wicked; for as much as none can counterfeit wickednesse by doing that which is good: and hee that doth that which is euill, is no counterfeit, but a wicked man indeed.

Answ.

1 Thef. 5. 22.

Answ. 1. There are many indifferent actions in themselves, which yet have an appearance of euill, by the doing whereof a man may faine wickednesse.

2. In many euill actions there is a two-fold euill, First, the euill it selfe that is done: Secondly, the euill that is signified by that which is done. As in losephs swearing by the life of Pharaoh, in Peters Iudaizing, in lehoshaphats ioyning with Ahab in affinitie and societie of warre: besides the euill of the actions themselves, there is a further euill signified, namely, that Ioseph is as prophane as the Agyptians, Ichofhaphat as Idolatrous as Ahab, Peter as superstitious as any of the Iewes. Now, howfoeuer they that doe evillare indeede evill in regard of the first kinde of euill, yet not in regard of the second. When a professor weares long hayre, hee doth euill, but yet hee is not euill in that kinde of wickednesse which this action seemes to import: For to weare long haire is commonly a badge of a royster, or rustian, yet the professor is not such a one indeede. And thereforche makes shew of that euill to be in him, which indeed is not. For as a man may be-lye himselfe in words, as hee that told David hee had flaine Saul, when indeede he had not; so also in his deedes, which also have their language. And this is, when wee doe some lesser euill, that carries with it a soule note, and shrewd suspition of a greater euill, of the which yet we are innocent. If Ioseph with his mouth should have said, I care for the true God as little as the Egyptians, who feeth not but that hee should have fained that wickednesse to bee in himselfe which in truth was not? Now, by swearing by Pharaobs

2 Sam. 1.

.Simulation.

Machiauils Maxime,

Prou. 2. 30

Reuel 9.8.

raohs life, in effect he said as much.

These be the deceits of Dissimulation. The deceit of Simulation is specially that, whereby men make thew of that grace and godlinesse which either they haue not at all, or else not in that measure they make shew of, being specially swayed with the sinifter respects of gaine and glory. To make shew of more grace then indeed is, may be incident to the godly: but to make thew of grace when there is not any at all, no not so much as the least liking of it, this is peculiar to the wicked. With whom that mischieuous Machiauilian precept so much preuzyleth; The vertue it selfe should not be sought after, but onely the appearance; because the credit is a beloe, the wse a cumber. Wherefore as lacob, to get Isacks bleffing, put on Elaus cloathes; so doe these hypocrites, to get the bleffing and praise of men, in outward habite apparell themselves like Christians. And as Iacob thereby deceived Isack, so doe these oftentimes the most judicious Christians; like as the figge-tree with her leaves deceived Christ, and as the empty boxes in Apothecaries shops, with their faire titles written vpon them, deceive the ignorant commers in. Though their hearts be base, and vile earthen pots, yet they must be ouer-laide with the silver drosse of glozing, and glorious words. Thus hypocrites speake not out of, but contrary to the abundance of their hearts: When their lips, like good mens, scatter knowledge, their hearts at the same time, naughtinesse. They know themselues to have Lions teeth, and yet womens haire must on; to bee Wolnes, and yet the sheepes cloathing must

on, to be dragons, and yet the lambes hornes must on; and that as once among the lewes many rude vnlettered and vn-nurtured ruftickes work the rough | Ezech. 13.4. garment of the Prophets; namely, to deceive. Some Painters have had fuch a gift in the lively expresfing of the formes of Birds and other Beafts, that true Birds and living Beafts haue beene deceived in taking them for their mates But the hypocrite puts downe the Painter: for by his glozing and gliftering shewes, in all outward workes he doth so perfectly resemble the true Christian, that hee deceiueth not, as the Painter, filly Birds, but reasonable men; yea, learned and experienced Christians. Whence it commeth to passe, that as the Horse neighed at the picture of a Horse, as if it had beene a true horse, and as the Calfe in the Epigramme, went to sucke the teates of a painted Cowe; so even sometime the wifest Christians, alike deceived with the counterfeits, embrace and entertaine them as their fellowes, thinking to fucke some sweetnesse of grace out of them: for as the Egyptian Juglers outwardly represented Moses miracles, and so deceived Pharaoh: so doe hypocrites the pietie and zeale of Christians, and thereby bleare the eyes of the godly. Nay, oftentimes, as falle gold in gliftering goes beyond true; and once their hyred mourners in lamentation, beyond the deceased parties owne friends; and fawning flatterers in outward complements of friendship, beyond true friends themselues; so many hypocrites in outward workes seeme to carry it away from the foundest Christians. Hypocrisie, though it be but the Ape of Christianitie,

Ællam.

Hypocrites outwardly may goe as faire (if not further) then the best Christians. Ut qui conducti in funcre plor. nt dicunt & faciunt prope plura do entitus ex animo. Hor. Adulatio quam fimulis eft amicitie? non imitatur tantum illam, sed vineit & preterit. Senec. Ep.45. Ingenio for eft ad excegitandum simulatio verstate. Plin.

Luke 18.

Efay 58.

Matth. 6. άφανιζεσι.

1 Cor. 9. 18. υπωπιάζω τὸ σωμά.

Hypocrites may fuffer martyrdome.

Pfal.44.21. 22.

Quid est nouit occulta? que occulta? &c. and propoundeth it onely for outward imitation; yet heere for all that, the imitation exceedeth in some points the simple, the picture, the patterne. Is the true. Christian hot in prayer? he will fweat: Is he something more forrowfull? he will weepe and blubber. ching cryes he? he will roare. In hearing doth he but lift vp his hand? he will lift vp his voyce. Doth hee but figh foftin? he will cry out amaine. Doth hee runne? he will gallop. Doth the true hearted Publicane looke with his eyes on the ground? the hypocriticail Iewes will hang downe their heads like Bull-rushes, when yet their hearts stand vpright enough. Doth Timothie weaken his constitution by abitinence? the Pharisee will neuer give over till his complexion be wholy withered and wanzed. Doth Paul correct his body with milder correction, as it were a blow on the cheeke? the Iefuite will martyr his fides with his seuerer discipline of Scorpions: Whither will not pride and vain-glory four on the hypocrite? Gods glory carries the fincere Christian no further then to Martyrdome; there is the highest pirch of outward workes, performable by a Christian; and yet vaine-glory drives the hypocrite thither also. As Saint Austen notably shewes, writing vpon those words of the Pfalmift; Thou knowest the secrets of the heart: that for thy sake we are slaine con-"tinually. What meanes this (saith the learned Fa-"ther) he knoweth the secrets of our hearts? what "be these secrets? Surely these, that for thy lake "wee are slaine all the day long. Thou and I may " fee a man to be flaine; but why bee is flaine thou " canst not tell: This God knowes; it is hidden

from

"from vs, euen in the very Catholique Church: "Thinke yee there neuer were any Catholiques, or "that now there may not be some, that would " fuffer onely for the praise of men? If there were "not such kinde of men, the Apostle would not "haue seid, Though I give my body to be burned, "and heue not charity, I am nothing. There may " be some therefore that may doe this, rather in the "vanity of boafting, then in the fincerity of loue. So farre Austen. Whereby it may easily appeare how strange are the feates and faynings of mans deceitfull heart. Jugglers delusions are more easily espiable then these of a false and fayning heart. Hence it is that in Scripture hypocrifie is compared to leanen, which our eyes cannot diftinguish from dowe by the colour; but onely our palate by the tafte. Our hands are more competent ludges for these decemers, then our eares; which will soone be bewitched with their goodly and glorious words. But let vs begin to handle them but a little, and presently wee shall feele such a roughnesse, such a thorninesse, that wee may truely fay, The voice of lacob; but the hands of Esau.

And thus much briefly for the first branch of this doctrine of the hearts deceitfulnesse. The vse where-

of is two-fold.

First, to teach vs wisedome and warinesse in giuing entertainement in our hearts to others; that wee doe not presently set open the doores to let-in all: No, though they be such as come commended vnto vs, with all the grace that outward shewes can lend them. Otherwise, if wee be negligent herein, Potes enim videre mortificari
hominem: quave
mortificetur nefcis ? Deus hoc
nouit. Res in
occulto est, & e.
qui cau a humanægloriæ paterentur.
Qui hee facerent
iacitatione magis

quam dilectione.

Luke 12.1.

UR.

I.

Ierem, 42.

Rom, 16. 18. 2 Pet. 2. Coloff, 2.

Marth, 7, 16.

as once the Patriarkes by their readinesse to ho. spitalitie, instead of men, received holy Angells; so we contrarily, by our readinesse to beleeue, making our hearts common Innes for every one to lodge in, in flead of holy Angells, may quickely receive the foule and filthie Fiends: for false prophets themfelues, as Christ tels vs, come in sheepes cleathing, and so the Diuell himselfe transfigured into an Angell of light. How humbly did those captains present themselves before leremy, desiring his praier, his counsell, and promising obedience? and yet they had resolued before hand what to doe, and did but dissemble in their hearts, in their so religious a shew of comming to the Prophet. How easily may good Ieremie be deceiued with such faire shewes? In the Apostles times did not the false Seducers, which ferued not the Lord lesus, but their owne bellies, yet with faire and flattering speech deceive the hearts of the simple, and make marchandise of their soules? Did they not make great shewes of more then ordinary humility and mortification? or what austerity is there among the Papists, or what zeale in wooing and winning of Profelites, with which that of the Pharifees may not compare? Try wee then the Spirits before weetrust them: for though men may compole their faces and fashions to neuer so great shewes of pietie, yet for all that seauen abhominations may lye couched in their deceitfull hearts: And therefore, when our Sauiour tells vs, that by their fruits we shall know false Prophets, hee meaneth not so much the fruits of their liues, which in outward appearance, and in the judgement of men, may be as good

good, as the true Prophets; (for they come in sheepes cloathing) as of their doctrine: That wee must heede specially, trying it by the word, and not be carryed away with the pompous oftentation, eyther of their words or workes.

So also among our selues, wee must not presently reach forth the right hand of fellowship to every one that beginneth to cry, Lord, Lord; but first wee must weigh them in the ballance of the Sanctuary, to see whether they be currant mettall or no. Ichues question is fit for all good Christians to propound to fuch as Iehu was, before they admit them into their fociety, Is thy heart opright? As Christ would not trust some that seemed to trust him, because hee knew them well enough; fo neither should wee, because wee doe not know them. See how scrupulous the Christians were at first, to receive S. Paulinto their company, which was not fo much dainty nicenes as inft cautelon (nesse, whereto the deceitfulnesse of mans heart doth necessarily vrge vs. It is not good indeed to wrong any man with groundle fe suspicions, so neither is it good to wrong our selues with over easie credulity. The same spirit that saith Charity beleeneth all things, saith also, that a foole beleeneth all things. And charity is no foole: as it is not easily suspicious, so neither lightly credulous.

Secondly, wee must all take notice of this corruption of our hearts, whereby wee are ready to deceive our brethren, what by feigning, what by dissembling. As Saint Iohn speaketh of sinne in generall, so I of this particular; If we say we have no deceitfulnesse of heart, we deceive our selves, &c. Wee are

2 King. 10. 15. Iohn 2.

Acts 9.)

1 Cor. 13.

I John I.

D

ready

Pfal.50. 5.17.

Pfal. 50.16.

Hypocritarum maculam non babere aut paucorum aut nullorum. Aug. de temp. ser. 9.

ready to take notice of this in others, and weemay heare foule-mouthed persons casting the aspersion of hypocrifie vpon such as deserve it farre lesse then themselves. For these carnall and loose Gospellers, they, of all others, are the groffest hypocrites, that in their outward protession they make in the publique worthip of God, have a forme of godline ffe, but indeed have denied the power thereof, being reprobate to enery good worke, that by making couenant with God in facrifice, seeme to be Saints, yet by breaking covenant in their flanders, thetes, adulteries, shew themselues to be Diuels; and therefore as the Diuell in the Gospell was commanded silence, when hee began to take the name of lesus into his mouth, so also these. What hast thou to doe to take my name into thy mouth, exc. And yet thele hypocrites, that cannot see the huge beame of hypocrisic in their owne eye, must needes bee tampering with the little mote in their brethrens. O that once wee could learne to leaue this prying into others, and turne our eyes vpon our selves; tor the Prophet here saith, The heart not of this kinde of men, or that, but in generall chalenging vsall, The heart is decenfull. Either then deny thy selfe to bee a man, or confesse thy deceitfulnesse. And indeed whose heart is there that can plead guiltlesse? who can with good conscience before Gods tribunal fay, I am not fowred with this leaven? Nay, how true is Salomons complaint, Enery man boafteth of his owne goodnesse, but who shall finde a faithfull man? as in that one particular of liberality, fo in the generall of Christianity, that performeth full out as much in workes, as he maketh thew of in words:

words: Such a one is a blacke swan, an odde man, scarce one of a thousand, to be wondred at with our Saujours Ecce, Behold a true Ifraelite, dec. How many couers and curtaines hath every ones heart drawne before it to hide it selfe? The eyes, the forehead, the countenance lye often, the tongue how often? who can fay of all that ener hee hath written, that Saint Paul of his Epiftles to the Corinth : Wee write no other things then those you read? That is, that which vou read written, is indeede written, as well in our hearts, as in this paper; and fo of his speeches, and countenance; I speake no other things then those you heare. I have no other face then that you fee: which as the painted strumpet cannot say, so neither can the guilefull dissembler, that painteth ouer his malicious and dogged countenance with laughter, and sweet smilings, and such like semblance of faire and louely lookes. Ransacke we therefore our owne hearts, and finding any of the vizours of deceitfulnesse, let vs take them off by repentance. This is the best vncasing of the hypocrite; namely, when hee shall vncase himselfe: not when God shall vncase him by judging him; but when he shall vncase himfelfe by judging and humbling himfelfe: nor when God shall doe it by condemnation, but himselfe by reformation: not when God shall wash out thy paintings with the dalhing tempelts of his judgement, but when thy feife shalt wash them out with the fweet dewe of thy repenting and weeping eyes, being angry with thy telfe for former deceit, and now turning showes into substance, shadowes into truth,a double heart and clouen tongue, into a heart D 2 of

Ichn ..

Multis enim simulationum inuolueris tegitur,
& quasi viliu
quibus dam obtenditur vniuscuinso; natura,
frons, oculi, vultus persape mentiuntur, oratio
vero sapissime.
Tul. ad q. fratrem.
2 Cor. 1.12.
interpreted.

The best vncafing of the hypocrite is when hee vncases himselfe, and so preuents Gods vncasing. Oppleuit omnia non simulachris nec imitamentis, sed luctu atque lamentis veris & spirantibus. Aul. Gel. Noct Attic lib.7.c.;

Itaque cum agi fabula videretur, dolor actitatus est.

of simplicity, and lips of sincerity. Polus an actor on the Stage, in the representation of griefe, remembring the death of his owne sonne, feli from his perfonate fained mourning to weeping in good earnest, and to cry out amaine in the bitternesse of his spirit: fo shouldest thou, who hitherto, as an actor on the Stage, onely to please men, halt made semblance of repentance, fall from thy fictions to repent feriously and in good fadnesse. But alas, how many of vs doe quite contrary to that of Polus? for hee performed the truth of that, whereof onely the imitation and resemblance was expected; we onely the semblance of that, whereof the very truthit selfe is expected. He wept indeed, when hee was thought onely to counterfeit : we counterfeit griefe, when wee are, at least would bee thought to grieue indeede. But it shall be best for vs to imitate him, and in the middest of our histrionicall and hypocriticall repentance, to turne to the true practife of repentance, plucking off our vizours, and making our owne faces as faire as our vizours. It is fearefull which sometimes is reported to have fallen out, when among a company of counterfeit Diuels on the Stage, the true Diuell thall come in; and chase away these fained : but it is comfortable, when among the company of many painted and gilded graces, the truth of grace it selfe at length commeth, causing all those showes to goe away, as the body the shadow.

Thus, if thine owne hand shall vnmaske thee, it shall be for thy credit and comfort; if not, but thou will rather stay till Gods hand come to vnmaske thee, (for certainly every hypocrite must be vn-

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masked either by God or himselfe; O happy hee that by doing it himselfe, can saue both God alabour, and himselfe paine! Thou shalt find how fearefull a thing it is to fall into the hands of God, which shall plucke thy maske from thy face, and thy head from thy body, both at once; hee will vnuizour and vncolour thee thou coloured hypocrite, he will strike thee thou painted wall, to thy shame and consusion; it may bee in this life, by giving thee over into the hands of Sathan, and the power of his temptations, that thou shouldest fall into Apostacy, and with Demas, imbrace the present world. For such as professe onely in hypocrisie, and together with their outward profession of the truth, receive not inwardly the love of the truth, vnto such the Lord shall send the efficacy of errour, that they should beleeve lyes. But if, in this life, God thus detect not thine asses eares vnder thy Lyons skin, affuredly he wil doe it throughly in the life to come at the last day, when hee shall strip thee starke naked of all thy cloakes of crafti-

rip thee starke naked of all thy cloakes of craftinesse, wherewith thou veileds thy shame
here, and present thee before that
general assembly, as it were
on the Stage, a laughing
stocke to Men and

Angels.

Ads 23.3.

2 Tim. 4.

2 Thef. 2.

## CHAP. III.

Of the deseit whereby wee indge our selues not to be so enill, as indeed we are.

2. Part of harts deceitfulnesse, selfe deceit, which is,

Two-fold.

1. In the mind and affections ioyntly, shewing it selfe in foure things. 1. In judging.

1. Of our perfons: where three deceits.
1. Deceitis,
That we are not fo ill as we are; either in regard of the time. VEe have briefly runne over the former part of the hearts deceitfulnesse, whereby it deceive the least, not it selfe, with the severall parce's thereof: now wee come to the second part of deceitfulnesse, and that farre more deepe and dangerous then the former; namely, that which wee may call selfe-deceit, whereby we deceive even our selves, sometimes together with, sometimes again without, deceiving others besides.

This deceitfulnesse may be considered either in the minde or affections ionntly together, or in the af-

fections separately, and by themselues.

The former deceitfulnesse shewes it selfe specially in source things: 1. in indging: 2. in persuading: 3. in promising: 4. in practising. For the first, which is in indging, though it may seeme that indgement belongs properly to the mind, yet because here the affections interpose themselves, and the erroneous indgement of the minde commonly receive the tincture from the affections, I doe therefore equally interest both the minde and affections in this first deceit. Now the deceit of the heart in indging, is either in indging of our persons, or of our actions.

In judging of our persons, there are specially three deseits; whereof the first is, when we thinke, through pride and ignorance, that wee are not so bad, as in

truth

truth we are. And this deceit is not onely in regard of that wee judge of our selves for the time present,

but also past, and to come.

For the time present, how many are there, grosely tainted with many horrible Sinnes, which yet in no case they will be brought to see or acknowledge? nay, so farre are they blinded through selfe-love, and selfe-deceit, that they will bee at daggers-drawing with any that shall offer to lay such matters to their charge. The Pharisee cackles and crakes in the Gos- Luke 18.11. pell, that hee is not vniuft, nor an extertioner, hee thought himselfe free enough from those sinnes, and yet our Saujour, who could not be deceived, falteneth this imputation vpon that whole Tribe, that howsoever the out-side of the cup and platter were very exquifitely mundified, yet the in-lide was full of ranenings, and wickednesse. Whereupon hee exhorteth them by Aimes to make cleane those Dishes which even swimmed with bloud, in regard the meates in them were gotten by euill meanes, as by denouring of Widdowes Houses through colour of long prayers; by teaching children even to starue their owne Parents; to offer to the Altar, that is indeede, to their paunches and purses. Was not this vniustice and extortion; and yet because it was fomething more cleanely carried, and not so groffe, and apparant as that of the Publicanes, or common theeues, therefore he bleffeth himselfe in a supposed freedome from that finne, and triumpheth, faying; I am no extortioner, no vniust person: Nay, out of thine owne mouth shalt thou bee judged, thou deceitfull Pharisee; That shall cast thee: For, when after thou

I. Present.

Luke 12. 39. verfe 41.

fayest

fayst, nor as this Publican; is not this shamefull iniustice for thee to indge another mans servant, that stan-

deth or falleth to his owne Mafter? And when afterward thou gloriest in thine owne vertues, of fasting and paying of tythes, as though by these things thou hadft deserved to bee kept by God, from breaking out into the scandals of adultery and extortion, art not thou an extortioner in the highest degree, that goest about to extort, and wring from God himselfe his most precious treasure, his glory, which hee will not give to another ? Thus many, with the Pharisee, thinke themselves innocent enough of theft, and fuch like crimes, and will with they could no more bee touched with other finnes, when indeede they have their hands very deepe in these transgressions; vsually robbing their brethren of their good name, which being aboue filuer and gold, the theft thereof must needes, proportionably, be aboue the theft of filuer and gold, which is punished with the gallowes; nay, robbing God himselfe of his worship; of his Sabbaoth, the time, and of his Tithes, the props of his worship. What a mockery is it then for thee to talke of paying man his dues, when thou denyest God his? Or is it theft to rob thy fellow subject, and not to robthy King, and Soueraigne? So againe, we may heare others purge themselves of couctousnesse, as though they were not at all given that way, onely vpon this ground, because they are no miching and scraping niggards, but rather wastfull and riotous prodigals. Not confidering that their prodigality cannot bee

vpheld, but by couctousnesse, in seeking for more

Prou. 13. 2.

Mal3.8.

then God hath allotted, and that by vagodly and vniust practises. So others free themselues of pride, onely because they exceed not in their apparell, as others, when yet inwardly they are swollen with selfe-conceit, and no men thinke better of themselues, then they doe. Our ruffling and swashing cutters, with whom a word and a blow, a lye and a stabbe, thinke themselves of an heroicall spirit, and in no hand would endure the imputation of Pufillanimity, of basenesse of minde and cowardize. Yet the truth is, they are most base, and vile cowards. flauishly yeelding to their owne vile affections, which to ouercome, and by repentance to be reuenged of, is a farre greater argument of a noble and generous spirit, then to pursue so egerly the revenge of euery petty iniury, which the Apostle disgraceth by a word that fignifieth infirmity, and loffe of victory. If it were true valour, why should not they bee as hazardous of their estates and lines, for Christs sake and the Gospell, when occasion requires? But then none so faint-hearted and dastardly as they. Infinite were it to follow all the particularities, whereby this deceit might bee exemplified. Of all others this is the most generall branch thereof, when men thinke they have not such and fuch corruptions, because they feele not the powerfull operation of them, by reason of Gods restraining! hand. Many naturall men there are whom God neuer renewed by his grace, in whom yet hee so moderateth and bridleth many corruptions, as pride, lust, cruelty, &c. that they breake not forth. Hence such men deceitfully imagine

ι Cor.6: 7.

that .

that they are framed of some purer molde, and are of a better nature and disposition, free altogether from such corruptions, because free from the annoyance of them. As though a Lyon were no Lyon when fettered that hee cannot rampe; or a Theese no theese, when manacled that hee cannot steale; or the stone no stone, when so bedded in the bladder that it cannot greatly vexe. Lest therefore wee deceive our selves in this poynt, it standeth vs in hand, diligently to examine whether the rest and silence of our corruption be from the restraining, or the reneming spirit, from the grace of God suppressing it, or oppressing it, from want of a minde disposed, or of an occasion to be proposed for the drawing torth of the corruption?

2. Paft.

Mat. 23.

As thus wee are deceived in judging of our selves for the time present, so also past, and to come : tor the time paft, wee have an example in the Pharifees, that faid, if they had lived in the dayes of their Fathers, they would not have murthered the Prophets, when yet their bloudy persecution of Christ, that taught no other doctrine then that which the Prophers of old had done, might sufficiently discouer the deceitfulnesse of their hearts in this kinde. Thus what wicked miscreant is there, that will not be ready to cry out vpon the high Priests, the Iewes, and trecherous Indas, with the rest, that had their hands in Christs bloud; and as for them, if they had then lived, they would have taken Christs part against the Iewes, and so Hooper and Bradfords part, against Bonner, and Gardiner? A likely matter, they now make so much of those in whom the piety and zeale of those holy martyres

martyres is revieed. Affuredly, hee that now under the Gospell, sheweth a spitefull and malicious minde to a good and holy Christian, well may hee deceine himtelfe, hee shall neuer deceiue mee so farre, as to make me thinke otherwise, then that if he had lived in holy Hoopers dayes, hee would have beene ready, with the forwardent, to have carried a faggot to his stake; yea, if he had lived in Christs dayes, hee would have beene ready to have driven in the first nayle into his body. Certainely an Herod and Herodias to John Baptift, would have beene an Ahab and Jezabel to Elias. And yet I make no question, but if one had asked either Herod or Herodias what they thought of Ababs and lezabels dealing toward Elias, and what they would have done in like case, I doubt not I fay, but they would have condemned them to the very pit of hell, and made many goodly protestaons, that if they had then lined, they would have done farre otherwise: But in asmuch as they did the same things to a new Elias, the Baptiff, that came in the spirit and power of Elias: it was thereby euident what they would have done to the olde Elias.

Lastly, we deceive our selves in regard of the time to come, when we will not take that notice of our corruption, as to thinke we are in danger of falling hereafter into those grosse and scandalous sinnes which hitherto we have anoyded: thus many will not sticke Thrasenically to boast, that if Popery, and persecution of the truth should againe re-enter, yet they would never shrinke But a notable example for this purpose is that of Peter, who had so opened his eares to the voyce of his owne deceitfull and lying heart, that

3. To come.

hee

2 King. 8. 13.

hee could not beleeue Christ-himselfe, the God of truth, fore-warning him of his three-fold deniall; hee cou'd not be perswaded there was so much wickednesse in his heart. So Hazael, when the Prophet tolde him hee should cruelly rip vp the women with-child, and dash their children against the stones, as thinking better of himselfe, then that ever hee should breake forth into fuch outrage, answered, not without some indignation, What, am I & Dog? Yea, that thou art Hazael; and so naturally are all the sons of Adam, in their vicious qualities worse then dogs, beares, tigers. And thus, if our own hearts deceive vs not, shall we judge of our sclues, that there is no sinne so odious vnto which of our felues we are not sufficiently inclinable. For original finne, in which we are all bred & borne, containeth in it selfe the feeds of all sinnes, that feare. full sinne against the holy Ghost it selfe not excepted. And therefore by reason of this so corrupt & rotten a nature, we have a disposition, even the best of vs, to the vilest and most loathsome sins. One would have thought that the Diseiples in regard of their education and nurture, both under their Parents, in honest and frugall trades, and vnder our Saujour, in holy and spirituall learning, should have bin far enough from surfetting and drunkennes, the fins of swaggerers, and not of fober, civill men, much leffe godly & zealous ministers : And yet vnto them our Saniour addresfeth this admonition, Take beede wato your selves that your hearts be not made heavy with surfetting and drunkennesse. For they had in them the common poylon of nature, and so were obnoxious even to the most shamefull and reproachfull euils. And yet for all this

Luke 21-34.

this, whose heart is there free from this deceit of thinking himselfe free enough, and far enough from many specially hatefull and ignominious sinnes, as murther, theft, adultery, periury, apoltacy, and fuch like? Would not Danid (thinke we) as well as Peter, admonished of his future deniall, have made strange of it, if it had beene told him before hand, thou shalt defile Bathsheba, murther Vriah? Would he not haue answered with Hazael, What am I a Dogge? This deceit is exceeding dangerous, and therefore take wee heed of it. For hence is it, that men oftentimes, as it seemeth of milde and gentle natures, breake forth into great rage, euen vnto murther; and againe men of chafte behaviour into filthy and brutish vncleannesse: whence is this I say, but from this deceitfulnesse of our hearts, whereby we perswade our selues, that our nature is not so far venomed, that it should be likely to bring forth such pestilent euils? and therefore growing secure, and remitting of our watchfulnesse, we are the more easily ouerthrowne. Indeede, some sinnes there are to which wee are not so much tempted, as others (as Luther faid of himselfe, that hee neuer felt himselse tempted to couetousnesse) yet there is no finne, but we may both be tempted to, and through temptation fall into, if Gods vnderpropping hand with draw it selfe: as the Apostle notably teacheth, exhorting to moderation towards our brethren fallen euen into fouler fins, vpon this ground, Considering thy selfe that thou maist be tempted, even with a powerfull and prevailing temptation, to fall into thy brothers sinne. The vse then of this point is, to take heede of this deceir, and knowing our felues

Gal. 6.1. inter-

what

what wee are, to tremble and to feare even those finnes, which wee least suspect, and whereto wee finde not our selves so pronely carried, as to others. Wee would bee loath to trust a Beare or Wolfe, or any fuch like beaft, though by culture and manurance in their youth their inborne fiercenesse bee something mittigated: Still their naturall disposition flickes to them, and that will teach them to doe mischiefe. Why then should wee repose any such confidence in our selves, that wee shall never lash out into such and such euils? Wee have a Schoolemaster within, that naturall corruption that cleaves so fast vnto vs, that will be ready to teach vs, yea,to vrge and force vs to the very height of iniquity. Few will so trust their bodies, though neuer to found and healthy, but that they will feare even the most dangerous diseases, as the pox, the plague, and such like infections; for that they know that even the bodies of the best constitution have matter within, even for the vilest disease to worke voon. Affuredly thy foule is a farre more fruitfull feminary of sinnes, then thy bodie of diseases. Why then shouldest thou suffer thy selfe to be deceived more in the one then in the other? The Heathen Phylosopher commended this meditation to his Schollers in the hearing of others faults, Haue I done any such like thing? A good meditation; but yet, in case this question greatly trouble vs not, let vs adde this other: May I not doe the like, or worfe? This is the holy feare Gods Children shou'd have of themselves continually. Such as was that in the eleauen Disciples, who hearing Christ fore-telling, one of you shall betray me, euery

Numquid ego tale? Plato.

Prou. 38.

euery one in a godly iealousie, & suspition of his owne naughty heart, cryed out, Master, is it 1? Master, is it 1? heere euen Peter himselfe, that a little betore could not thinke his heart fo vnfound, as to be fit to bring forth the mishapen brat of fearefull deniall, now (haply fomething schooled and cooled by the former so vehement and confident prediction of Christ) feareth the ough and terrible monster of fearelesse and faithlesse betraying. In this latter scare imitate wee Peter, and not in his former prefumption : for when once wee shall entertaine this deceit, that there are any finnes, which wee neede not greatly feare, then are wee nearest falling into them. And so often it commeth to passe, that whilest wee carefully watch against those sinnes wee see our selves by Arong temprations daily drawne vnto, and wholy neglect others wee thinke not our selves so subject ynto, escaping by watchfulnesse the greater, through this decentumeffe of our hearts, and the fruit thereof our fecurity, wee fall into the leffer dangers. Surely Lot was in greater danger of vncleannesse, living among the impure Sodomites, than folitarily in the Mount : and Nosh was in greater danger of drunkennesse, living among the drunken fors of the olde World, that did nothing elle but brutishly eate and drinke, then when there was none aliue to conuerfe with, but his owne family: But yet they were in danger also in their solitarinesse, as having that within them, without which the euill example of the wicked could not have corrupted them. Among the wicked, euill example indangered them: when from them still their owne corruption threat-

Mat. 24. Tewyovies.

ned:

ned danger. But loe (examples for cuer to be remembred) because in their solitarinesse, this deceit of heart tooke place, that of themselues they were not fo frameable to fuch finnes, and fo flood not, as in times past, vpon their guard. Hence it came to passe, that they who got the victory in the greater, were shamefully foyled in the lesser conflict: they that ouercame two Aduersaries together, the Flesh and the World, were miserably ouercome by one of them alone, the Flesh without the ayde of the World. O then deliver wee our foules from this deceit, and possesse wee them continually with this meditation; There is no baggage so filthy, but my heart is a fit fincke to receive; no monster so hideous, but it is a fit wombe to conceine; no weede fo poylon. full, but it is a fit foyle to bring forth. Hardly shall he be caught, that thus feareth the snare. Indeed in euill of punishment that of lob is often true; That which I feared is come whom me : but in the euill of finne, that of Salomon, Bleffed is he that feareth almayes; how blefsed, but in escaping the sinne feared? as the opposition there shewes: but hee that [not fearing ] hardens bis heart, Chall fall into enill.

## CHAP. III k

Of the deceits of three senerall sorts of men, the rich Worldling, the civill Insticiary, the loose Libertine.

CO much of the first deceit, in judging of our per-Jons. The second followeth. And that is, when wee thinke our felues in good and happy estate before God, being indeed miserable; when with the Church of Laodicea wee judge our selues rich and wanting nothing, when indeed wee are poore, naked, blinde, and beggerly wretches. If any man (faith Paul thinke himselfe somewhat, when he is nothing, he deceineth himselfe in his imagination. Now what greater somewhat then for a man to bee happy? what greater nothing then to bee miserable? and so what greater deceit then this, for a man being miserable, to judge himselfe happy; being in Gods deepe displeasure, to account himselfe to be highly in his fauour? A deceit indeede very common, but also very dangerous: for in this case mans deceitfull and dreaming heart makes him like that dreamer of the Prophet, who though hungry and thirfty, yet in his fleepe thinkes hee hath meate and drinke; but as he awakened fees his error, and feeles his hunger, fo shall the heart arowsed by God, at least at the day of judgement, see her deceit, and feele her misery. Surely, as in the naturall dreames it is better when they bee false, they should bee of fearefull things, then of joyfull, as better for a King to dreame himselfe to be a Beggar, then contrarily for a Beggar to dreame

The fecond deceit is, that our bad estate is good where there are

Reuel. 3.

Galat. 6. 3:

Efay : 9. 8.

dreame that he is a King : for the King, when hee wakens, his griefe is gone, and his ioy redoubled, feeing the vanity of his dreame; but the beggar, when he awakes, his former griefe that slept with him, awakes, and returnes so much the siercer, in regard of the false ioy of his dreame: so is it in these dreames and deceitfull dotages of the heart. Farre better is that deceit, whereby the Sonne of God thinkes himselfe a slave of Sathan, then the contrary, when the limme of Sathan deemes and dreames himselfe a member of Christ. Better it is for Nebuchadnezzar (being a man), through his braine diftempered with melancholy, to thinke himselfe a beast, then for a beaft to thinke it selfe a man : for this deceit is nothing fo viuall, nor so perillous. A mans false conceit of misery, when indeed he is happy, may lessen his happinesse, it cannot make him miserable: but a mans falle apprehension of happinesse being miserable, is so farre from making him happy, that it makes him twice, yea, remedilesse miserable; it being the first steppe to happinesse, to know our misery. Lamentable therefore is it, that this deceit being fo pernicious, should be so vniuerfall. Our Saujour tels vs, that there are but few that shall be faued: And yet if all they should bee saued, that thinke they shall be faued, fure then there are but very few that shall be damned, and then the strait and narrow way is that which leadeth to hell, the broad may is Heaven way: for who is there, almost, that perswadeth not himfelfe he shall be faued?

Foure deceits.

And heere I observe more specially the deceit of foure several sorts of men; the rich Worldling, the

cinil

civill Insticiary, the loose Libertine, or carnall Gospeller, and the temporary Beleever; all these vpon their seuerall, but all of them deceiveable grounds, perswading themselues they are in the fauour of God.

First, the men of this World, whose bellies God fills with the hid treasure of the Earth, vpon occasi- Rich worldon of their outward prosperity are quickly brought into their fooles paradife of thinking themselves to be the special darlings of God: for if the godly themselves have oftentimes their eyes so dazeled with the outward glittering and flourishing estate of the wicked, as thereupon they are ready to fay of them; The generation of Gods Children, which was once Da- Pfal,72. wids errour for a time: how much more then thinke we, will the wicked thinke fo of themselves? He that maketh gaine, saith David, bleffeth himselfe, namely, in this false opinion of his owne felicity. where hee sheweth, that when GOD holdeth his peace, and doth not by his judgements disturbe them in their pleasures and profits, then presently their deceitfull heart thereon inferreth, that God is like to them; hee alloweth of them and their doings. That wee may free these men from this deceit, and discover the grosnesse of it, diners things must be confidered.

First, if riches bee that that makes men happy, (according to the foolish phrase men vse when such things befall one, Ohe is made!) how then comes it to passe, that Heaven, the chiefe and royall seate of bleffednesse, is so empty of these Treasures? for there grow no minerals, the veine of filmer and gold is not to be found there. And yet God, who there

lings deceit. Pfal. 17.

Pfal.10.3.

Pfal.50.

heweth

leb 28, 14.

Luke 8.

Eccles.7.13.

saints and Angels, that dwell there with him, want nothing that may serue to make them compleately blessed. Surely, belike happinesse must bee digged out of the bowels of the earth, it growes below, not aboue. The Earth can no longer say, when it is demanded of our happinesse, as it is in. 10b, It is not in me: If silver and gold be our happinesse, then it is in the Earth, and so, which is strange, it is neerer Hell, (which the Scripture seemes to place below in the deepes) then Heaven, which all know to bee alost, and so neerer the Divell then God: let me have Heavens misery, take thou Hels happinesse.

2 It this deceit be true, happinesse should rather be found in the wildernesse of India, Turkey, and such like barbarous and brutish places, then in the faire Eden of the Church. Is it likely, that if riches were such Pearles, the Lord would cast them vnto such Swine? if such happy things, he would throw them to such Dogs? if the childrens bread, he would feede

whelpes with them ?

Riches indeede, themselves, are the good blessings of God, and are notable instruments of vertue, as wee see in Salomon, Abraham, Lot, and other holy rich men in the Scriptures, in all whom that saying was true, Wisedome is good with an inheritance. Wisedome is good with an inheritance to the owner, but it is not so good to others, it cannot so cleerely shew and manifest it selfe to them, without the helpe of this Instrument. As how could Abraham have shewed his hospitall and bountiful minde, in entertaying strangers, if poore? How could

could Iob have declared his mercy and liberality to the poore without his riches? How could Salomon have witnessed his munificence, and royall magnificence; yea, his zeale, and piety in building the Temple, together with his wifedome and skill in naturall Phylosophy, had not the Lord so abundantly furnished him with these helpes? What then? shall we fay, because riches are the instruments whereby Vertue-declareth it selfe, therefore they make men vertuous? that, because a good Penne is the instrument of writing, therefore it will make one a good writer? nay, rather a good writer makes the Penne good, and to be a fit instrument of writing well. For furnish an vnskilfull Writer with neuer so good a Penne, yet his fift remaines still as vnskilfull: So a good man knowes how to make vie and advantage of riches for the practife of Vertue, as Salomon sayes, The crowne of the wife is their riches: but yet give them a foole, and you put a sword into a mad mans hand, still he is as wicked, nay, worse then before, as Salomon addeth in the same place, The folly of fooles, namely, rich ones, is foolishnesse: Why, was it not foolishnesse before they were rich? yes, but not in comparison of that it is now, since they became rich. That as wisedome is good, that is, better, Shines brighter, so folly is naught, that is, farre worse, more palpably discouereth it selfe, with an inherisance. That which Salomon speakes of filence in a foole, may as truly bee said of powerty sometimes. A foole is accounted wife while poore, but let him once be rich, then his folly is foolifhnesse indeede. Riches then declare whether wee bee good, or no,

Proud4.24.

Prou. 17.28,

as a sword in a mans hand, whether hee be sober or drunke: but they make vs not good; because, as I faid, they are onely instruments of goodnesse. And the instrument alwayes receiveth it force from that which vieth it, giueth none vnto it. Were it not abfurd for a man to thinke himselfe a good Scholler, because hee hath many Bookes standing in his Closet? or a good Musitian, because hee hath many Musicall instruments hanging upon his walles, when hee knowes not how to vie either Bookes or Instruments? And yet riches are no fuch necessary inftruments of grace, as Bookes are of learning: For a man may shew as much; nay, as Chrysoftome hath well noted in the example of lob) more of some obedience, namely, that which we call passue, in pouerty, then in riches.

Hom. 1.ad Pop. Antioch.

Druf. in adag.

Exodus 9. 16. interpreted. Vide Iun.

4. Riches, though they be the gifts of God, yet we must consider with what hand he reacheth them forth vnto vs, whether with the right, or the left; with what minde hee giueth them, whether in loue or in anger. For God often giveth men riches as hee gaue the Israelites Quailes, even to bee thornes to choake them. Herein being like that King Eutrapeles, that heaped vp most riches vpon such as hee most hated, saying, that together with their riches hee should crush them with an heavy burthen of cares. Pharaoh himselfe was not smitten with many of those judgements, wherein others perished, but it was not from any speciall respect God had of him aboue them, but God himselfe, lest hee should misinterpret it, telles him the reason; for this cause I have reserved thee, namely, from being strucken with the

the former indgement, not for any loue I beare to thee, but, that I may (hew my power in thee. The Pfalmist therefore excellently couples these things together, The Lord gineth fight to the blinde, bee rayleth up the crooked, he loweth the righteom. To teach that the Lord may dispense these outward blessings to the wicked, but not in loue, saue onely to the righteous. Wherefore our rich worldling hath little cause of reioycing in his riches, vnleffe hee knew that the Lord looked upon him, as Elizabeth speaketh of the Luke 1.15. bleffing of her fruitfull wombe, in the giving of them, even with a sweete and amiable countenance, ready together with his riches to deale his owne foule vnto him. But it is otherwise: The Lord turneth his backe vpon him, euen then when his hand reacheth forth these outward things vnto him. In his anger hee giueth these supposed felicities to the wicked, which in his mercy he denyeth to the godly. He putteth them into the fatter pastures, because hee meaneth to kill them, and causeth these to feede on the bare commons, because he will have them live ftill. If the stalled Oxe had reason, would he be so sencelesse, as to thinke his master loved him better then his fellowes, because of his more liberall foode? know it then thou rich worldling, God onely fatteth thee for the flaughter. Hee thus ladeth thee with these blessings, that by this meanes, aggrauating thy ingratitude, and impenitency, hee might lade thee with a heavier weight of condemnation : Yea, by this meanes in his iust iudgement, as by an outward occasion, hee prouoketh and stirreth vp the corruption of pride, conetousnesse, E 4 cruelty.

Pfal. 146. 8. inlightened.

Rom. 2. 4.

cruelty, oppression, and such like, which before were in thee, but for want of occasion could not so plainly shew themselves. That therefore this hid corruption may be discouered, he offreth fit matter for it to feed vpon, to worke vpon. Indas was couerous before he came to Christ: therefore Christ gave him the bagge to feed that his humour, to minister fuell to it, that so his rotten heart might be detected: Should not now Indas have deceived himselfe much, if hee had apprehended the office which Christ affigned him as an argument of his greater respect, as though he had reposed more confidence in him for fidelity, whom indeed he knew to be most vnfaithful? Indas bag was a net to catch his foule. The wickeds Table, though fwimming neuer fo much with dainties, is his snare, & his prosperity his ruine. God giveth them these things no otherwise then lack gave Sifera milke and lodgeing, that by this meanes casting them into the dead fleep of fecurity, he might strike them through with the naile of his judgements: or as Ebud gave the prefent to Eglon, onely that he might have an occasion to theath his dagger in his bowels: wherefore looke how Haman deceived himselfe in construing the Queenes inuitation of him to the banquet, as a matter of speciall grace; for indeed shee did it onely to accuse him; alike doe these fat worldlings deceive themselues, imputing their outward prosperity to the fauour of God, who indeed onely giveth them these things to furnish their inditement out of them; like as once loseph caused his Cup to be put into one of his brethrens facks, that he might picke a quarrell with them, and lay theft to their charge: for God, how-

Pfal.69. 21.

howfoeuer hee hath given the wicked these earthly bleffings, yet will be challenge them of theft and vniust vsurping of his creatures, to the which being out of Christ, they have no right and title. See then ye miserable mucke-wormes of the earth, how grossely ye deceiue your selues, that are so searefull of being deceined by others, and know that as in other regards, so in this hath our Sauiour befooled you, that you thus lull your selves afleepe in a false conceit of your owne happinesse; and sing a requiem to your owne soules ; Soule, take thine ease ; and yet, sinne lyes before the doores; this night, O foole, shall they take away thy foule: And then, though with Dines ye have been rich in this world, yet with him also ye shall be poore enough in the World to come: so poore, that yee shall bee driven to begge a drop of water of some Lazarus, to whom here you denyed crummes of bread. O extreame, and more then beggerly pouerty, when thou canst not command a little drop of water ! So, fitly did the Apostle say, Charge them that are rich in this World, intimating that there is one riches and pouerty of this World, and of the World to come another, as Lazarus, poore in this World, became rich in the other world; and Dines, rich in this world, became exceeding penarious in the other: withall, teaching that these riches when they last longest, last no longer then this life, they follow not after vs when wee are dead, to make vs rich in that other World; Goe now and bleffe thy felfe in thy riches and prosperous estate, as badges of blessednesse, from which holy Agur desired to bee blessed; fearing left his shooe being over-wide for his foote, it would

Luke 18.

Luke 16.

Heb.1 2.

would but hinder him in his journey, and his ouerample estate would bee as cumbersome to his soule, as Sauls armour would have beene to Davids body. The Apostle tels thee, God chasteneth every childe hee hath, and none but bastards goe vncorrected: what an idle conceit then is this for thee to take that for a note of thy fonship, namely, thy oyled and buttered paths, thy long ease and freedome from crosses, for which the holy Ghost hath reproached thee with the brand of baftar difme? Our Sauiour cryes out, Woe be to you ye rich men, for ye shall weepe. What a madnesse for thee to blesse where Christ curses? He tels thee that thy riches are as great burthens, hindring thy entrance in at the strait gate; and as the bunch on the Camels backe, hindring his passage through the needles eye, and therefore cryes out, How hardh shall a rich man enter into the King dome of Heauen? what a dotage is this to account the barre of Heaven-dore thutting it vp against vs, to be the key opening it to vs? to take meights prelling vs downe to bell, to bee wings lifting vs vp to Heaven?

Ciuill Iusticia-

A second sort of men deceiving themselves in this kinde, are our civil Insticiaries, who therefore ividge themselves to be in good state to God-ward, because they live without scandall, honestly, quietly paying every man his owne, &c. If they had hence concluded, they had beene in good state to man-ward, the deceit had beene more tollerable; for men cannot so well challenge those that can with Samuel say, Whose Oxe or Asse have I stollen? whom have I wronged? but the deceit is fond, to thinke therefore God can have no Action against thee. Alike as if thou shouldest

thinke

thinke the King can touch thee in nothing, because thou hast not fayled in any point, the Law tyes thee to thy fellow subjects, with whom thou livest, and yethappily hast many wayes faulted against the king himselfe: Thou talkest of paying men their dues; wel let it be fo; what can follow hence, but that among men thou shalt goe for an honest man? what with God too? yes, if thou can't truly fay, thou payst him his dues, the due of prayer, hearing, reading, and meditating in the Word, sanctifying of the Sabboaths, the which our civil man neuer payeth, and therefore as thou wouldest account him vnhonest, that payes thee not thy dues, so will God account thee for not paying him his. This is true Religion, faith James to the loofe professor, severing some outward duties of Religion in the first, from righteousnesse in the second Table, to vifite the fatherle fe and widdow, ere. which are duties, not of Religion properly, but of Iu-Rice and Righteon [ne fe: and this hee doth, because this is the tryall of the truth of our Religion. By like reason and proportion may I say to the civil man, as vnreasonably dividing the workes of righteousnesse in the second Table, from those of Religion in the first: This is true righteousnesse, this is true honesty, to sanctifie the Sabbaoth, to call vpon the name of the Lord, to conferre, to meditate on the word: For looke what kinde of Religion that is, which is not attended with honesty to men, alike is that honesty which is not ioyned with Religion to God. Now the former Religion none so ready to condemne for naught as the civill man himselfe: for zeale and deuotion in no case can hee away with: therefore his

owne.

Math. 5.

III. Libertines de-

owne mouth being judge, his owne honesty which he fo magnifies, and makes the only prop of his happinesse, must needs be rotten and vnsound. Vnhonest religion is as good as irreligious bonefly: And if in thy indgement the former be naught, surely the latter cannot be good. Religion, or the feare of God, Salomon calles the head of all goodnesse: Honesty then without Religion, is as a body without a head, euen a rotting and a stinking carrion; and wilt thou yet be fo fond as to thinke it is a sweet smelling sacrifice in Gods nostrils? Heare Christ telling the Pharises, fuch as thou art, that the barlots and Publicans, as if I should now say to thee, cut-throats and cut-purses should goe before them into the Kingdome of Heauen. And againe, Except your righteou [neffe exceed the righteousnesse of the Scribes and Pharisees, ye cannot enter into the Kingdome of Heaven: And if this cannot stop thy mouth, yet let E fayes foule cloth, all our righteousnesse, euen our righteousnesse, the Prophet includes himselfe, holy Esayes owne righteousnesse, the righteousnesse of grace, is a menstruous cloth, that will rather foule our faces then wipe away the filth of them: What then is the righteousnesse of Nature? Surely, Christ must both wash and wipe his Disciples feete : His bloud must be both water and towell too. Renounce then thine owne righteousnesse, euen firitual, much more civil, and trust onely to his.

The third fort of these felfe-deceivers, are our common and carnall Gospellers, Gospel-spillers rather, being indeed loose libertines, that doe turne the grace of God into wantonnesse: These also judge themselves to be in good case before God; and why? because they have

beene

beene borne in the Church, and still enioy the priuiledges thereof; they have beene washed with holy water, and are daily fed with the spirituall Manna of the Word and Sacraments. This was the viuall deceit of the lewes, who cried, The Temple of the Lord, Ierem. 7. the Temple of the Lord: and had nothing elfe to bleffe themselves withall, but the cognizance of Circumcision. And our Saujour sheweth, how many at the last day shall looke for eternall life, only because they haue eat and drunke in his presence, which I vnderfland of the spirituall eating and drinking, in the hearing of the Word, and receiving of the Sacraments: but for all this, with the man that wanted the wedding garment, they may be taken from the very feafting table, to the gallowes with Haman. And though they flye neuer so much with loab to the hornes of Gods Altar, yet it shall not defend them from Gods fword; for the very truth is this, the man that wants the wedding garment, is no otherwise bidden to the feast by the King, then Haman was to Queene Esters feaft, hee shall there find God no leffe angry with him, then Haman found Abashuerosh, and heare that fearefull sentence, Take him, binde him, egc. Of this deceit S. James Speaketh, when he faith, Beye doers of lames 1, 22. the Word, and not hearers onely, deceiving your selves. Shewing thereby, that many, as the miserable experience euen of these times also sheweth, did therefore repute themselves in the number of Gods people, onely because they came to the Church, heard the word, and presented him with the outward facrifices of their prayers, and praises, howfocuer their liues, otherwise, were most vile and vicious. But S. Tames

Math 7.

lames afterward telleth these deceivers, If any man Seeme religious, and refraine not his tongue, deceining his owne heart, his Religion is in vaine. And fo doth S. Paul tell the Iewes that rested in the Law, and the outward letter thereof, that their Circumcision was no better then vncircumcision; as a man may say to a base Player, apparelled like a Kings sonne, that his Princes coat is no better then a beggars. It shall doe him no more good, procure him no more honour or respect. For Circumcision, Baptisme, hearing, receiuing, and all such like badges of outward protession; they are but as the outward garment of Christians, which may easily bee put on by those that are none. And therefore how locuer these by many are thought sufficient to make them good Christians, yet Salomon flicks not to make them the marks of fooles, when there are no better then they, as when hee calleth Gods owne facrifices, the facrifices of fooles: Be more ready to heare, then offer the facrifice of fooles , because of this foolish conceit, which many ground vpon them. But notably doth God shake these deceivers in the fiftieth Pfalme, who for all their lying, flaundering, whooring, theening, would yet needs goe for Saints, because they were diligent in the outward seruice of the Temple. They thought they were very carefull members of God, when they plyed him to fast with the Sacrifices of the Law, both morning and evening; and yet God telleth them, that none were so vnmindfull of him as they, and therefore very fearefully thundreth against them; O consider this ye that forget God, left I teare you in pieces: For when the truth of obedience, and power of godlinesse is wanting,

Ecclef. 5.

wanting, furely there is small difference betwixt an Ifraelite and an Ismaelite, a circumcifed Hebrew and an vncircumcifed Philistim, a baptized English-man, and an vnwashen Turke. Neither is the barren Figtree in Gods Orchard in any better case then is the Bramble in the Wildernesse. In which regard David is not afraid to call the Elphims Strangers, and Sauls Courtiers, Heathen, and Saul himselfe Cushi, or an Athiopian, although all of them living in the visible Church, as members thereof, to shew that God will lappe them vp in the same bundle of condemnation, together with the Heathen and vncircumcifed, strangers from the Couenants and Common-weale of Israel. This therefore will bee but a filly plea before God; Wee have gone to Church, frequented the Prayers, heard the Sermons; Nay, the plea of preaching Sermons will not bee admitted. When thou bringest to God the Sermons thou hast heard, thou bringest Vriabs letters, the matter of thine owne death and damnation. For therefore shall God adiudge thee to so much soarer and seuerer condemnation, by how much thy meanes of repentance haue been greater. Therefore shall the Earth be cursed, because having beene watered with the deaw of Heaven, it bringeth forth nothing but Brambles and Bryars. But heere our Libertine, besides his outward Heb. 6. formall Church-service vrgeth his faith in the merits of Christ.

Anf. His faith is meere fancy : for first, Faith com- Rom. 10. meth by bearing, and so also it is nourished by hearing the Word, Prayer, and the Sacraments. these men cannot tell how they came by their Faith.

Pfal. 54. 3. Pfal. 59. 5. and 71, opened.

And

And it is suspicious when men have goods, and cannot tell how they came by them: assuredly they cannot say they came to their faith by any such means: for they despise the powerfull ministery, and to pray aright they know not, whereas true faith, the daughter of the Word, cannot but with all humility, and

thankefulnesse acknowledge her Father.

2. True faith is copulative, it io yneth together the whole Word of God: it beleeueth one promise as well as another, the promises of this life as well as those of the life to come. But our Libertines faith. that scemeth very strong in beleeuing saluation by Christ, in temporall dangers that concerne the outward man onely, cannot vphold it selfe: the reason is, for that, as their faith is a fancy it selfe, so it apprehendeth eternall saluation as a fancy, and so they can bee bold enough; but temporall saluation being apprehended as a matter of truth, their fantasticall faith cannot lay hold of the promises thereof: these men that so confidently professe that they beleeve God hath provided superabundant riches of glory hereafter for them, cannot yet beleeve that hee will prouide competent necessaries of maintenance for this present life, whence they so tremble in their dangers. Againe, Faith beleeueth the threats of the Word, together with the promises. Now, thou who pretendest beliefe of the promises, shew mee thy beliefe of the threatnings: diddeft thou beleeue the truth of those menaces which God hath denounced against vncleane, couctous, ambitious, proude, enuious, malicious persons, and such like sinners, how durst thou then so wallow in these sinnes, that if God instead of Hell had promised Heauen, as a reward vnto them, thou couldest not doe more then thou doest: Why shouldest thou deceive thy selfe with an opinion of faith, when indeed thou beleevest not so much as the Divell? for hee beleenes [namely the threatnings of the word] and trembles for horrour; but thou goest on in sinne, making a mocke of the menaces; and in the insidelity of thy heart, givest them the lye, saying, no such thing shall befall thee. And so much for the three former selfedeceivers.

Iames &

## CHAP. V.

Of the deceits of the temporary Beleevers Faith, and feelings.

TEe come now to the fourth fort of these deceiners, the Temporary Beleener, described by our Saniour in the Parable of the Stony and Thorny ground, and by the Apostle Hebr. 6. They heare the Word, and are inlightned in their vnderstandings, yea, rauished one would thinke in their affections: for they heare it, faith our Saujour, with in: where, by one of the chiefest affections, wee are by like proportion to understand all the rest, even theaffection of griefe it selfe; that as they reioyce in hearing of the comforts, and other firch like dostrine which requireth toy, so when the nature of doctrine requireth gricle, they are also affected with forrow: and therefore as the hearing of the Word, with those Ifractues, doe often even draw buckets

IV. Temporaries deceit, touching: Mat. 13. Math. 13.20. explained. buckets of water, and shed rivers of teares: even this also is to bee understood by their hearing the Word with ioy, because they reioyce even in this griefe, tassing of the sweetnesse of the word, & sinding a comfortable relish therein. These men weesee goe very farre, so that as the Apostle speakes, they are in some sort made partakers of the holy Ghost, they take of the powers of the world to come, and expresse their inward grace by outward obedience, bringing forth fruit very speedily, far sooner then others, as the stony groud is more quicke & forward then other soyles. And yet for all this, these also being rotten at the heart, are to bee ranked in the number of selfe-deceivers, as falsely judging themselves to be in the state of grace. The deceitfull argument whereby they thus judge, is this:

Whosoeuer hath true faith, repentance, obedience, is

in the state of grace.

But I have thefe three, faith the Temporary : there-

fore I am in the state of grace.

This deceit is far more deepe and dangerous then any of the former three: for their errour was in the ground whereon their argument was built, not in the application thereof, as in the argument of the rich Worldling; Whosener hath outward prosperity, is in Gods fanour: But I have outward prosperity. Here the deceit is in the proposition, not in the assumption: for he truly assumes to himselfe outward prosperity is an argument of Gods fanour. So the Civil man erres not in his application of civil and outward right eoulnesse to himselfe; but in his ground that this civil right cousnesses, and so the

loofe Protestant rightly applyes to himselfe outward profession, hearing of the Word, &cc. but his ground is deceitfull, that this is sufficient to make one a good Christian. But here it is otherwise. The ground of the Temporary beleeuers argument is most certaine and agreeable to the Word; namely, that who foeuer hath true Faith, Repentance, and Obedience, is in the state of grace; all the deceit is in the application: for the Temporary, when hee assumes those things to himselfe, presumes. His assumption : But I have true Faith, &c. is nothing but meere presumption. And therefore hee is barder to bee delivered from this his deceit then the other: for with them there needed no more adoe, then to shew the falsenesse of their grounds, which might eafily be done; but heere the fallenesse of the application of their grounds must bee discouered, which is very hard, because of the neere affinity and likenesse betwixt the Faith, Repentance, Obedience of the true and temporary beleever: which is so great, that even the most iudicious, and discerning Christians, cannot perfeetly distinguish betwixt them: Hence Indas among the Disciples, and Ananias and Saphira, and Nicholas the Deacon, among them in the Primitine Church, till God detected them, went for true beleeuers: for this difference of these two Faiths, howsoener in generall wee know it as it is revealed in the Word, yet in special wee know it not, as it is in men, that wee can say before the event declare it, This man is a Temporary onely. This is discernable onely to him that is greater then our hearts, and therefore knoweth our hearts better then our selves. F 2 NeuerNeuerthelesse the Temporary, if hee would deale vn. partially in the trying of his owne heart, by the rule of the Word, hee should easily come to elpy out the deceit thereof.

. His Faith : both the

John 6. 64.

Verle 70.

And first as touching his Faith, it is evident it is not found : for Chrift dare not truft it ; as wee fee in them that are faid in the Gospell to beleeve in Chrift, and yet could not be beleeved by him. Many (faith Iohn s. 23.24. Iohn ) beleened in his name when they (aw his miracles. but lefus did not commit bimfelfe unto them, because hee knew them all. But of the true beleeuer, Christ layes, that hee rejects none that comes vnto him. Inda was an Arch-temporary, and yet, that he neuer true. ly beleeued, appeareth by the same Enangelist thus commenting upon these words of Christ, ( But there are some of you that beleene not) for lesus knew who they were that beleeved not, and who should betray bim. Mark how the Enangelist ranks the traiter among the non-beleeners; and how, being to give a reason why Christ faid, all of them beleeved not, hee faith Christ knew who should betray him. And more plainely doth this appeare afterward in Christs answere to Peter, professing in the name of the whole twelve, We beleeve, fre. Have not I chofen you twelve, and one of you is a Dinell? As if he should say, no, Peter, all of you doe nor beleeve, though thou speakest generally of all. One of you is a Dinell. Let vs fee then how this temporary deceiveth himselfe, in thinking hee hath that faith which he wants. The decenfull argument, whereby hee would conclude faith to himfelfe, is drawne, first from the parts of Faith: Secondly, the figues. The parts of Faith aretwo, first, knowledge

of the word in generall with affent ! fecondly , apple animof the promites in penalt to oner felter Buth thefeshed emporary thinks hee hathi and therefore allo faith. First, for themeloge, it connot be denyed but beemay hausan excellenemeathre thereof informuchas he may not onely apprehendall the points of Religion himselfe, sund becable to talke of them, but also teach them into others, as rada did, and many others, whose plea final be at the last day, Lord, bane mee not taught in shy mane? And in the Parable, the Lamps of the foolish virgins blaze as much as the wife ones. Yet for all this there are deceits in this knowledge, whereby it is differenced from the knowledge of true Faith.

First, the knowledge of the Temporary's not lo well grounded either voon the ceptimon of the Striptures, or vpon experience, as is the knowledge of the true beleeuer. To which may that feeme to appercaine which is faid in the Gaffell, that they have no waste, their knowledge is nor a room and well fetled knowledge: for weither have they that care which the true beleevers have, to build themselves on the fure authorities of the Scriptures, heither yet at all doe they nourill their knowledge with an holy pradife, that to they might have a prodicall, a feeling, and experimentall knowledge; Wherein indeede the knowledge of Faith, excelleth the knowledge even of the Divell himselfe i for though hee excell vs, as in all other knowledge, "It alfo in dante; yet hee Anowes not the chiefe points thereof, Tuels as are shey be, by his owne experience, as doth the mea-

mid.

1. Parts which

1. Generall knowledge. which is difeouered to be deceitful.becaule neither.

Mach. 7.

I.Grounded.

7.1, 601

neft

Pail 3. : 6.

Efay 19.8. do

133

a anariellos. Heb.11.12 inlightnedie:

him and to challenging antranceincotis kingdomis Matth. 7. even at the day of midgement a which the world had hee might both live and dyenn this perswation, that he was the member of Christ, and for in the application of the promites. But this conceit of his is incere deceire for in truth he applyes mought but an rabil; a fanfie, a shaddow's for as the Disciples when they faw Christon the Sea, were deceived, taking him for a walking fpirit : fo contrarily, these temporary. believers, when they fee and heare nothing indeede but the Divelle (happily transforming himfelfeinte an Angell of light ) yet they thinke they fee, and heare Christ himselfe. This application of Christ is like to the application of bread and drinke in a dreame. Doth the dreamer therefore care bread, or drinke beere? Doth he truly apply thefe things to himfelfe, because he thinkes to? No more doft thou eare Christs flesh. or drinke Christs bloud, because thy doating braine fordreameth. Aiex in his frenzy tooke fimble theeps for his crafty enemies And when hee had flavhe the Cattell, thought verily hee had flayne his ene mies. His deceit was great, to take theepe for mens thine greater, to take a shadow for a fabiliance; nayy Proued falle, Subsmfor Christ: for, that thou doft not apprehend and, true Christ, may appeare by this, that true Faiths apprehension of Christ, is matuall. It doct nor so lay hold on Christ, as wee take hold of a tree, on some fach like senceleffe thing, but as wee ve to door our falurations, when wee imbrace one another; there is a mutual hold on both fides : Whence the act of the Patriarche Faith in apprehending the promifes, is plagantly serout by the Apostle, by the metaphor

Phil 3. 10.

Iohn ro.

Iohn 5 24.

lob.6.37.38.

Luke 15.

Acts I.

Ephel. r.. Marh. 13.

of faluting they faluted, kiffed or imbraced the promifee So that true Baich, kiffing Chrift, is killed of him . embracing Chrift, is re-imbraced of him; and it fo apprehends Christ, that at the same time the beleever is apprehended of Ehriff ; as Paul Beweth in his owne example. Now chose whom christhath once grip'd with his hand; predeftinating there to eternal fal. uation, such no power can ever wring out of his hands. No man can take my speepe out of my hands. Whence that, He that beleeneth, bath eternal lofe, and fall never come into condemnation. And againe, Hee that commeth to mee, I cast not away. For I came downe, not to doe mine owne will, but my Fathers : and this is bu wills that of all he hath ginen me . D fhould loofe morbing but should raise it up at the left day. If any say; though Christ cast them not away that beleeve; yet they may cast away themselues: I answer, neither can that be: for in the nine and thirtieth verse hee saith. that bee shall loofe nothing that is given him. But if the beleever might cast himselfe away, Christ then should loofe fomething given him. As the prodict gall childe, though of himselfe hee left his Father, yet is called the lest Childe. Christ then cannot for loofe any true beleeuer, but that he shall raife him up at the last day to eternall life. But temporary belceners, as wee fee in Judas, may finally fall away from Christ, and goe to their owne place, ergo, they were no true beleeuers, they apprehended onely an Idoll that could not hold them, and not christ, whose hand is a fure hold fast, never letting goe that which once it hath feized on. The true beleeuer is rooted in faith, but of the temporary Christ faith; He bath no reeting:

and

and therefore his Faith is nought.

Obiect. Why then is it faid, Luke 8.13. Thefe men | Luke 8.13.

doe beleeue, it they doe not?

Anfw. 1. The Scripture, in many things, speaketh according to the probable and common judgement of men. Thus the Moone is called one of the two great Lights, when indeed it is the least of all. Thus the Divell called Samuel, because in his likenesse, and so thought of Saul. And thus the fancy of the temporary ealled Faith because having some refemblance of true Faith, it goes for true Faith, both with him that hath it, and with others. 2. They have indeed true Faith in their kinde, namely, aloyfull affent to the truth of the Gospell: but not the instifying Faith of the Elect, which they thinke they have.

But you will fay, thew vs then the deceits of this Faith, that both the true beleever may be delivered from false feare, and the temporary from false ioy.

Hanswer z. The true beleeuer beleeues with much conflicting, as in him in the Goffell, that cryed, Lord, I beleeve, helpe my unbeliefe. The combat was not fo great betwixt Michael and Sathan, concerning Moses dead body, as it is betwixt Sarban and every true beleever, concerning Christs living body. When Faith goes about to lay hold on it, the Diuell Ariketh at her bands, and would plucke them away from it. Hence Faith is faine to tugge, and wreftle, even till it sweat againe. And therefore the Apostle Paul calles it, the difficult worke of Faith, because the beleeuer hath such adoe to beleeue; not onely in 1egard of the opposition made by the flesh (full of infidelity) which as in all good things, so specially

Genef. s.

Discouered by the markes of true faiths application.

r. Conflict in beleeuing.

To isyev. 1 Thef. 1. 1. Cor.g.

in beleeuing, wee must beate downe with Paul; but also in regard of the violent assaults of Sathan, impleading our Faith, as naught, and so often putting vs to our shifts, making vs to fearch, and try our Faith to pray earnestly for our Faiths confirmation, and fo with much feare and trembling to worke out our owne faluation. It is nothing to with the Temporary beleeuer in his Faith. Hee findes it very easie to beleeue. Sathan troubles not him, for then hee should bee divided against himselfe , who begat that prefumptuous faith in him. Nay, rather Sathan confirmes him in this his deceit. And therefore our tem. perary doth not so suspect himselfe, doth not so try and examine himselfe, doth not so worke out the worke of his Faith with those strong cryes of feruent prayer, with that feare and iealoufie, and with those bitter bickerings with infidelity, that the true beleeuer doth.

2. Application of our selecto Christ, and therefore are there; Two hands of Faith.

Rom. 11.1.

2. Faiths application of Christ to the beleever, is with application of the beleever to Christ. For faith hath, as it were, two hands. One receiving Christ from God: the other giving the beleever to God. And both these hands it exercises hat once. At the same time the beleever applyeth Christ to his owne heart, hee applyes his heart to GHRIST, and cleaves to him with full purpose of these. This was notably standowed out under the ceremonial Law, in the conjunction of the same offering, which noted Christ, and the barnt offering, which as Paul hath interpreted it, more specially signified the sacrificing of the slesh; the crucifying of olde Adam. True faith offers both these at once. But the Temporaries faith

is lame on that hand, which should offer the burntoffering, he onely takes Christ, hee gives not himselfe
to Christ: hee affers the same-offering without the
burnt offering. And therefore applying Christ to
himselfe, and not himselfe to Christ, he mis-applyeth.
Indeed hee may make some show of giving himselfe
to Christ, but in truth hee referues himselfe to himselfe, hee nourishes some special sinne or other in
himselfe, and so gives himselfe to Sathan, to sinne, not
to Christ. As Herod gave himselfe, not to Christ, but
to Herodius, to his lust; and Indas gave himselfe, not
to Christ, but to the bagge, and to the baggage of his
couetousnesse.

3. A third property of true Faiths apprehension, is let out in Abrahams example, who is faid to hope sound hope: when the beleever is in heavy agonies, and teeleth a very bell in his conscience, yet then can hee apprehend beauen, and with Ionas in the whales belly call upon God in faich : for farth is the subfiftence of things that are not much more then of things which indeed are, though not in appearance. If it can give fubsiftence to things that are not subsiftent, much more then appearance and visibility, to things that are not visible & apparant: so that faith can lee one contrary in another, in the very depth of Hell, Heauen ; in the very extremity of milety, happineffe; in the very middeft of anger, mercy; and the woman of Cangan, Mar. 15 can picke comfortious of the reproachfull name of Dagge, and when nothing but war is to be seene in Gods face, yen then can it pierce through all the thicke cloudes, and behold the fiveet fun thing of Gods favour & grace in Christethrough deligibts the 3. Beleeuing against sense. Rom. 4.

Heb. 11.

lob 27. 10.

lob 13.

the bent browes of the irefull Iudge can it see the yearning and refenting bowels of the compassionate Father: the eye of true Faith can looke vpon God. not onely smiling, and inuiting vs to himselfe by a fweet and gracious, but also towring, and driving vs away with a darke and cloudy countenance: but then is our semporaries Faith cleane dashed out of counte. nance ; will the bypocrite pray alwayes? faith 10b, and so, will he beleeue alway? No, a little winde blowes downe the Spiders webbe of his hope. When Gods hands are full of gifts to bestow, then his faith is ready to lay hold on them. Hee is like to children that come running to their father, when there is an apple in his hand to tolle them, but not when the rod is in his hand to correct them; or rather, like to dogges, which, if they fee a crust in your hand, come fawning and glauering; but if they fee a cudgell, and that you come toward them to frike, either they fearefully runneaway, or desperately flye in your face. But the true beleeuer goes further; and when there is a naked drawne sword in Gods band, yet hee dares venture and presse towards God: though the Lord set neuer so sterne a countenance against him, hee will not be out-faced, but in an holy kinde of impudency he will our-looke him, and fay; Lord, though thou looke vpon mee, as though thou wouldest flay mee, yet still will I looke upon thee for helpe; Though then kill mee, yet will I truft in thee : But in fuch a cafe the temporaries former solly confidence vanishers. heere'is the tryall of Faith.

Thus the Temporary deceives himselfe in the parts of Faith. The fignes of Faith are those feelings, those

delights

delights & ioyes which are felt in hearing the Word, in prayer, in meditating of the promises: for as in teeding vpon sweete and pleasant meate there is a natu. rall, so also in Faiths feeding vpon the promises there is a firitual gladnesse: and in this spiritual foode alto that conjunction of filling the heart with foode and gladnesse is true. Therefore Peter inynes both these together, Webeleeue and reioyce: now these comforts and ioves the temporary in some fort feeles. Christ layes, They receive the Word with ioy. Paul layes, They tafte of the good word of God and of the powers of the life to come. The lewes are faid to reioyce in the light of Johns ministery. Herod is faid to heare John willingly or cheerefully: and hence he concludes faith to him. selfe. But the truth is, there is exceeding much deceit in this ioy and feeling: it is not folide, but onely fuperficiary, onely a tafte as the Apostle tearmeth it, no eating to any purpole; a flipping, no foaking, no through digesting; a floating aloft in the Ruser of Christs bloud, no dining downe to the bottome, and as it were burying, as the Apostle speaketh. And this may appeare by foure properties of the ioy of true faith, which doe not at all agree to the temporaries ioy.

1. Property is fincerity, whereby the beleeuer reioyceth in the word, because of the word it selfe, and
the goodnesse and holinesse thereof, but the delight
which the temporary beleeuer taketh in the word, is
rather for the nouelty of the doctrine delinered, or
for some affection they carry to the Preacher, for
some common and outward gifts, either of life or
learning, or for his elocution, action, words, phrases
in delinery, or any such like respect. This was Saint

Augustines

1. And the fignes, his ioy and feelings, discouered by wheir,

Acts I4.

1 Pet. 1. 9.

Math. 3.

Heb. 6.

lohn 4.

Rom. 6.

1. Vnfound-

Ezed.33.

Rom. 7. 22.

2 Sleightnesse. Iohn 15.

1 Cor.7. Elay 9. Plal.4.8.

Augustines delight which before his conversion bee tooke in Saint Ambrofe Sermons, more for the cloquence of the words, then the substance of the matter: and this also was the delight which Ezecbiels auditours tooke in preaching. Hee was vnto them as the pleasant voyce of a Musician, and they commen. ded him much, but yet their hearts ranne after their conetousnesse, as did Herods after his incest, for all he delighted so much in Johns ministery. If his ioy in the Wordhad beene sincere, hee would have rejoyced as well in the doctrine of the feuenth Commandement as in any other: but this galled him. Thus is it with our Temporary, he can delight in the Word as long as it troubles him not in his beloved sinnes: but let it once touch him there, he spurnes presently, and flings away. Therefore he delighteth not in the word fincerely, because it is the Word of God, for then one part thereof would be as welcome to him as another. Now the true beleever, even when the word croffeth his corruption, can yet then fay with Paul, I delight in the Law, concerning the inner man.

2. True joy is a full joy, as our Saujour speaketh to his Disciples, That your joy may be full. The true beleever so rejoyceth in things spirituall, that hee wholy despiseth the joy of things temporall, and in them rejoyceth slightly and overly, as though he rejoyced not. His joy is a shouting joy, such as is the joy of harvest: Thou hast given me more joy, saith David, then when their Corne and Oyle abounded. But the joy which our Temporary sindeth in things spirituall, is nothing comparable to that in temporall. Judas joy in the bagge, was about that he tooke in Christ, and

his

his Doctrine. Herod tooke greater delight and contentment in Herodias then in John, and in the prophane Damsels dauncing, then in the holy Prophets preaching. For among those many powerfull Sermons which he heard him preach; when was he euer lo affected, as to fay, John, aske what thou wilt, and it shall be given thee, even to halfe of the Kingdome? If the spirituall joy of the Temporary were full, what neede he then to fill it up with this carnall and finfullioy? He that is full, faith Salomon, loatheth the honey-combe. So he that is full of this sweet spirituall joy, loatheth the sweetest and most delicious honey-combes of the flesh, or the world. But the Temporaries teeth water after them. He is like those Fowle, that as they five aloft, so also they swim in the waters: which as they were vncleane vnder the Law, so also is hee, for that seeming to mount vp in spirituall ioyes, he yet withall swimmeth, yea, batheth himselfe in the waters of carnall delights. Hence it is that the ioy of the Temporary is but an obscure and muddy ioy: for carnall loyes mixed with spirituall, are as a dampe to put out their light, and as mud to trouble and distemper their cleere Rivers; whereas the ioy of the true beleeuer, being free from such distemperature, is farre more cleere and light some.

3. True ioy is a strong ioy, according to that in Nehemiah, The ioy of the Lord is your strength. And this Grength it sheweth specially in three cases.

I. In our passine obedience, in induring afflictions. Saint Pauligineth this reason, why the faithfull are so vnconquerable in their afflictions, still by meanes of their patience possessing their soules, be-

Leuit.11.19.

3. Faintnesse : and that, Nehem. 8.10.

1. In our fuffering.

canse

whole

whole course of our lives. When thou hast inlarged my

heart ( faith David ) I shall runne the wayes of thy Commandements. Now it is spirituall ioy that enlargeth a Christians heart, euen as griefe contracts it. when the Christians heart is thus enlarged, hee hath fuch fresh life and spirit put into him, that it makes him runne, even with the feete of the Hinde, swiftly, in the Christian race. It is as oyle, wherewith the body being suppled, is the more agile, and nimble for action; as in Iacob, after that hee had beene foaked in this oyle, and bathed in this bath of heavenly comforts in Bethel, as it were a generous and manly Horse refreshed with a baite in his journey, the Text sayes, that he lift wp his feete, that is, went chearefully, and with good heart and courage, forward in his trauell. But our Temperarie, after his best refreshing with the spirituall delicates, riseth up with those Israelites, to play, he is as weake and impotent as before, eyther for relisting temptation, or performing any good duty. So farre is he from lifting up his feele with laceb, to runne the wayes of Gods Commandements with David. The traveller that by the way drinkes a good draught of wine, is refreshed, and thereby enabled for his tranell: if he onely sippe of it with his mouth, still hee will remaine faint, and weary, vnable to hold on in trauell. So is it with the temporary be-

leeuer, that onely sippes of this spiritual wine, hee cannot possibly haue Dauids strength, to runne the way of Gods Commandements. Heere then is the discovery of the deceit of his heart in this kind: he feeleth often many comforts, and is sometimes in prayer, hearing, receiving the Sacraments, and such like

Pfal. 129.30.

Gen;3 0.1.

exercifes

Luke 1.79.

3. Is not rising vp after falles. Plal.4. 7.8.

exercises even ravished againe; but yet for all this, the fruit of a wel-ordered heart and life followes not. And therefore in truth bee cannot have any sound comfort in them, as any evidences of instifying Faith; for excellently hath Zach. coupled these two things together, To give light to them that six in darknesse, and in the shadow of death, (which I interpret as well of the light of ioy and comfort in the affections, as of knowledge in the wader standing,) and to guide our feete into the wayes of peace. So that if once being refreshed with the warmth of this light, of this sire, wee rise not up to wake in the wayes of peace, but sit still in the chaire of sloth, holding the hand in the bosome: it is an argument it was no true light, but onely a sodaine and deceitfull stashing that shone unto us.

3. The ioy of the Lord sheweth it strength, in receining vs after our falles, temptations, deiections. we may see in Danid, in tempration and distresse fee ling the absence of the spirit, and Gods estranging of himselfe from him, hee prayes, Lord lift thon up the light of thy countenance, striving to recover his losse. But how, and by what argument? by the experience of the ioy which formerly hee had felt in the apprehension of Gods fauor; Thou hast given me moreio then they have had in abundance of corne and oyle. Loe, the joy that David had felt in Gods favour in time past, set his teeth on edge after it againe : a notable property of true spirituall ioy; it makes vs cleaue fast to God, who is the matter of our joy, even then when either hee is departing from vs, by with drawing his face from our eye, or wee are departing from him, by with-drawing our necke from his yoke : we have

an example in the Apostatical Church of the Israelites, conceiuing a purpose of returning againe to the Lord, for that it was better with her before, then Holea 2.7. fince her revolt. And so the Prodigall some, when he was pinched with famine, calling to minde the former good fare at his Fathers houle, resolueth thereypon to returne home againe. Hence it was that Christ, going about to recouer the Church of Ephefus, something fallen, he puts her in mind of her former estate, and the happy priviledges thereof which now shee wanted: Remember from whence thou art fallen, and repent, &c. That is, consider what kinde of estate thou wastin, in the time of thy first love, how full of peace, ioy in the holy Ghost, liberty of spirit, &c. and then, repentance and doing the first workes will follow. For he that hath once tafted of the sweet of this ioy, is so affected therewith, that with Paul he would rather die then lose it. And therefore, feeling it to be something eclipsed by his falles, hee can neuer be at rest, till by renewing of his repentance, he be againe repossessed of it. But now it is farre otherwise with the base counterfeit ioy of the Temporarie beleeuer. The true beleeuers joy arifeth from a through apprehension of Godsmercy by Faith, from a through feeling of the warmth of the Enangelicall wine, cheering him even at the very heart, and therefore this ioy obtained the chiefty and soueraignty in his soule; for the ioy in outward things was but as a shadow, and in them, as before was said, hee reioyced, as though bee reioyced not. Hence it then commeth to passe, that fin having prophaned and something obscured his toy, notwithstanding all outward comforts

Luke 15. Reuelz. 5. Pfed. 137.

Pfal. 77.6.

comforts in great abundance present themselues. and their service, yet they are in his account but miserable comforters: no, for all them hee droupes, and hangs downerhehead, and hangs up his harps, remembring the comforts of Sion, and thole sweet songs of the night, wherewith God was once wont to fill his mouth he begins to thinke with himselfe: O in what happy case was I, when I walked fairhfully and vprightly with my God! O the sweete songs of the night, and heavenly inspirations of the Almighty! O the gracious visitations of the Spirit, and teachings of the reines in the night season! How was I then sed with the bread of Angels, and feasted with the daintiest of those heavenly delicates? Why then doe I deprive my selfe of all these comforts by mine owne negligence? Why returne I not againe to my good God, to enjoy his heretofore tafted sweetnesse? But now the Temporaries ioy ariseth onely from a very flight and superficiall apprehension of the promises, onely from a fipping of this wine in the mouth, and not from any operation thereof at the bart: and therfore his ioy, as wee shewed, was greater in outward things then in spirituall: and hence it comes to passe, that when for the retayning of these remporall comforts, he begins to fal, his spirituall ioy, by this means, once interrupted, quite dyeth: for it was not of that force, to leave so deepe an impression in his heart, as that afterward hee should be affected with the remembrance thereof in so powerfull a manner as thereby to be rayled vp againe, to seeke the Lord afresh by a renued act of faith and repentance. the ioy and comfore of the true beleeuer hath such a quickening quickning and reuiuing vertue in it, that hee cannot but remember it, euen in his more grieuous falls, and with the Prophet, in the remembrance thereof, fay, I will never forget thy Precepts: for by them thou haft

quickned me.

IV. The ioy of true Faith, is a more orderly, and leisurely ioy, it comes not all on the sodaine, but vfually by certaine steppes and degrees, in this manner. First, the beleeuer sees his owne sinful wretchedneffe, clearely represented to his eyes in the glasse of the Law, and thereupon agast with to fearefull a fight, hee is in great distresse, feeling how bitter and burthensome his sinnes are ; for which being throughly pricked and perplexed in conscience, and knowing there is no remedy but Faith in Christ, he beginneth to hunger for Christs righteousnesse, and for Faith to apprehend it, yawning in his defires, even like the drie and thirsty ground. This Faith when at length he hath got by many strong and loud cryes, lent up to the Throne of Grace, he feeleth his minde calmed, and beginneth to reioyce in the faluation of the Lord. An example of joy thus wrought, wee haue in those Conuerts of Peter, who were first pricked and wounded in Spirit, crying out to the Apofiles for some reliefe; and then afterward; hearing the promises, and receiving the Sacraments, they were replenished with the ioy of the holy Ghoff. But the Temporaries ioy comes not so flowly, sprouteth forth like Ionas Gourde, sodainely in one night. And therefore in the Parable it is faid, that the feed in the stony ground incontinently sprung forth; And in the exposition of the Parable, Christ sayes,

Pfal. 119.93.

4. Vnfeafonable haftineffe.

Acts 2.37. 38.

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ένύπομονμ. Luke 8. 15. expounded. that immediately upon the first hearing, without any touch of confcience, without any through humiliation going before, they receive the Word with ioy. But the good ground brings forth, as other of her fruits. fo this of ioy, with patience, as Luke hath it : or as the Greeke word may beare, in expectation, or tariance; namely, for the fit feason. It is spoken (I take it) in opposition to the stony ground, which was said to bring forth presently vpon the receipt of the Seede. But the good ground doth rather restraine, or keepe in it selfe, & doth not so suddenly put forth it selfe, as the stony ground, but retaines the seede within, till theiust time of bringing forth be come. Wherefore this over-violent hastinesse, that is in our Temporaries ioy, and so also other of his graces, giveth vs iust cause to suspect them as deceitfull, and to seare in them the truth of the common Proverbe, Soone ripe, some rotten. As in Trauellers, he that at the first is so free and frolike, and spurres it, and gallops it fo lustily, hee ouer-takes indeede many in the way, and leaves them behinde; but at length his Horse is tyred, and then he is ouer-taken, to his shame of the more fober and moderate Rider, whom ere-while he passed by, as an ouer-slow companion: so in this spirituall iourney our Saujour noteth it, that many of the first that outstript their fellowes, shall be last, when the last shall be first. How farre was Indas at first, before Nicodemus? Nicodemus came closely, and by flealth to Christ, and was onely a night professor; Iudas sollowed him openly in the day, in the fight of all men: when Nicademus was but a flow schollar, scarce capable of the first elements of Christianity, as namely,

of the doctrine of Regeneration, Indas was a forward and zealous Preacher: And yet at last, Nicodemus that was laft, became first: and Indas that was first, became last: when Indas did treacherously betray Christ in the night, hee did faithfully professe him in the day, and when Indas his great faith was turned into hellish despaire, then hee went and hung himselfe; then did Nicodemus his little Faith, become so firong and bold, that hee durft openly begge, and honourably bury the body of lesus. He that runnes oner eagerly at the first beginning of his race, quickely runnes himselfe out of breath, and cannot possibly hold out. Vntimely fruites, Children that come before their time, are vnshapen, and deformed children, and doe not live. So are these Temporaries, whole graces come out of the wombe, before they haue their iust conception, mif-shapen, and deformed Christians, and such kinde of graces quickely vanish: It fareth with them as with Children that are too timely witty and wife about their age; of whom wee fay, and experience shewes as much, they are not long lived: when we fee a Christian, at the very first dash breake forth into zeale, aboue the age of his Christianity, it is but an ill signe, a presage of no durable foundnesse. The flattering of the Sunne rayes often drawes forth the bloffomes very earely: but afterward come colde nips, and then all is marred, and it had beene better they had not beene so forward. It is good then for Christians, that would not deceiue themselues, to take heede of the stony grounds ouer-forwardnes; in their first beginnings to bee wisely moderate: when they are but children in G 4 Christ

Mach. 19.30, Iohn 3.

## The deceitfulnesse of mans heart.

1 Cor.13. Pfal. 131.

Gel noct. Att.

Christ to speake, and doe as children, and as Dauid speaketh in another case, not to vnder-take, or ven. ter on things too high for them, rather to imitate Pithager as Schollers, of whom the best and most toward were to hold their peace for the two first veares, and not before thus throughly ripened, to shew themselves. Then may they have joy as of other of their gifts, so of these soyes and feelings which now we speake of. But the Temporaries rejoycing is not good. Though God give him some taltes and feelings, yet they are not as any earnest of a greater payment to follow, so as they are to the Elect, euen the first fruits, promising an ample haruest, but onely a fay of precious wares, which oftentimes is given to chapmen that never buy, and purchase the whole: for this ioy wanteth both fincerity, being defiled; fulneffe being fleight and defective; frength being faint and feeble; moderation being vnfeasonable, forward and hafty: and therefore, though a kind of Spirituall ioy, yet for this deceit, deserueth the same checke wherewith Salomon rebuketh the carnall, Thou art

Eccles. 2.



madde, what is it that then doest?

CHAP.

## CHAP. VI.

Of the deceit of the Temporarie beleevers forrowes and desires.

THE deceits that are in the Temporaries Faith thus opened, wee come, in the next place, to speake of his deceits in the matter of Repentance. Where it cannot be denyed, but that he may goe very farre in the probable resemblance of Repentance; insomuch as hee himselfe, as well as others, may thinke hee hath in truth repented. To examine this more particularly, in the particulars of Repentance, and first in that which is inward, and then in that which is outward therein.

1. For the inward practife of Repentance, there are two special things wherein hee deceiveth himselfe, Sorrow, Desire. The former respecting time past: the latter, time present, and to come.

1. For his Sorrow, he is wondrous wide, hee feeleth, no doubt, oftentimes some remorse, the prickes and stings of an accusing conscience, as it were the arrowes of the Almighty sticking in his ribbes: and hereupon concludes hee hath his part in godly forrow. But exceeding falsly, and deceitfully: For, who seele greater gripes, and pangs of vpbrayding, and vexing consciences, then doe the Diuels themselves, and the most desperate reprobates? So that if this reason were good, they also should have godly sorrow. Indeed these compunctions of heart, these horrows, and terrours in the Elect

2. His repen-

r. Inward, in

1. Sorrow.

Proued falle.

A&s 2. 37.

Elect are a notable preparative to godly forrow, and they are as the prickes of the needle, making way for the thred: as wee may see in the example of that troupe of Saint Peters Converts: neuerthelesse they are to be distinguished from repentance it selfe, as being common to the reprobate, with the Elea. Therefore, as the sicke patient should deceive himselfe in thinking hee had taken a sufficient purge, because he hath taken a preparatiue; or as he should deceive himselse, that should thinke hee were entred farre enough into the House, that stands onely in the Entry or the Porch: so doth heere our Temperary delude his foule, miftaking fome preparatory, and intreductory workes vnto repentance; for repentance For notwithstanding those Penitentiaries in the Acts were miserably wracked, and tormented in conscience, and felt thetwo-edged-sword of the Spirit, piercing through their foules, yet when they demanded of Peter, what they should doe, namely, to be eased of their present distresse, received this anfwer; Repent: belike then they had not repented as yet, for all the smart of their rubbing and galling consciences. Nay, marke how Peter prescribes repentance as the onely soveraigne remedy to releeve them in that their agony. Loe then yet a fouler and grofer deceit, to take the disease for the remedy; to thinke that because they have the wound curable onely by the Balme of Gilead, therefore they have the Balme So also our Saujour calleth such as are in it selfe. this case, men heavy laden and wearied with the burthen of finnes guilt, and bids them come vnto him. A man therefore may be burthened with the sense

Vide Buterum, in Matth.4.

Matth. 11, 18.

of sinne, and yet (as yet) not come to Christ. Yea, there is as great a difference betwixt being thus heauie loaden, and comming to Christ, as betwixt hauing a burthen on ones backe, and the having of it taken off : for therefore doth CHRIST call fuch to come vnto him, that by this meanes they might be eased. And yet more plainly doth our Saujour cleere this, when he faith, that he came to call fanners (vnderstand it of sinners laden with the burthen of their finnes, feeing and bewayling their mifery ) to repentance. Therefore, to feele ones selfe a finner, and to betouched with the sense of our misery, is not alwayes repentance. And in the place fore-alledged, Matth. 11.28. hee bids fuch as are laden with finne; that is, fuch as feele the fmart of linnes guilt preffing the conscience, even them hee bids to learne humilitie: which sheweth that a man may be affected with some sense of sinne, and yet not truely humbled in godly forrow. But that his deceit, in thinking hee hath godly forrow, may the better appeare, let vs briefly examine it by the Properties of godly forrow.

First, Godly forrow respects the same more than the punishment, and maketh the repenting sinner to be of this minde, that hee cares not what outward punishment he indures, so that hee might feele the guilt of his sinne washed out of his conscience, and behold the louing countenance of God in Christ. The voyce of godly sorrow is that of David, Take away the trespasse of thy servant. It is the trespasse hee would have taken away: for as for the Punishment, how hee stood affected; let his owne words after-

Math, 9.

And discouered by the markes of godly forrow.

Which are, 1. To respect the sinne most.

2 Sam,24.

ward

ward witnesse when he speakes thus to God, Letthine hand be upon me and my Fathers house. But it is onely the punishment, either selt, or seared, that causeth that howling and crying, which sometimes is in the wicked Temporarie, as Esau, Abab, Iudas, &c. The voyce of this base sorrow, is that of Pharaon, Take a. may this plague; namely, of the outward scourge, not, Take away this hard heart; a greater plague then any; yea, then all the ten plagues. Markethe difference betwixt Pharaoh and Dauid; the slaues griese, which is for the whip; and the sonnes, which is for offending his kinde and louing Father. The one is the griese of love, the other of seare and harred.

2. Durablenes. Pfal. 51. 3.

Pfal,42.3.

Secondly, Godly forrow is lasting and durable, My finne, faith Danid, is ever before me. Their humiliati. on is a continuall act, renewed daily; infomuch, that if they sometime, through weakenesse, omit it, they recompence it with an extraordinary measure thereof afterward. The Prophet elfe-where complayneth, that his teares were as his ordinary food, which if men omit one day, they eate the more for it the next. But the forrow of these temporaries are agueils, and comes onely by fits and flarts. Yet heerein not agueish, that Agues are constant in their fits, and some of them hold long, these sorrowes are very vn. certaine and momentany: They may be fometimes, as a graue Divine speaketh, Sermon ficke, but no 0therwise then men are Sea-sicke, who are presently well againe, when they come to shoare. Here then is the deceit of the Temporarie, that thinkes hee hath forrowed enough, if that at any time hee feele any pangs of these passions, any qualmes of griefe, any

small workings of sorrow to disquiet him but a little. Alike, as if one, feeling the flesh to smart after the playster newly applyed to the soare, should presently take off the playster, and thinke it had wrought enough; whereas the playster must lye on still, till it haue eaten out the corruption wholly. And so must this corroliue of godly forrow, applyed once to the festered soares of our sinnes still remaine with vs, till they be throughly healed, that is, to our dying day; and then all teares, even the teares of godly forrow it.

selfe, shall be wiped away, but not before.

Thirdly, godly forrow, yea, the very first seedes and preparations thereof, those terrours and horrours that are in the consciences of the Elect, they fill drive them to God, and fit them for the hand of God, to be wrought and framed thereby. may see in them whom Peters Sermons pricked; Their wound made them seeke for physicke, and draue them to the Physition, to the men and Ministers of GOD. Now Indas also had his terrours of conscience: so also had Saul his. But whither did they drive them? The former not to Christ, but to the enemies of Christ, the high Priests, and the Diuell, to whom hee went when hee went to the halter: The latter also, not to prayer, not to God, not to the men of God, but to Mulicke, to the Harpe, and at the last to the Witch of Endor, to the Diuell. So they draue Caine to the building of Cities, thinking to deceive those terrours by that employment of his minde. Thus alwayes doth the Temporarie, when GOD shootes his arrow into the side of his conscience, flye from him, as a Dog from him that

Reuel.7.17. 3 Driving to God.

Genes. 4.17.

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The deceitfulnesse of mans heart.

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4. To renew vs.

Efay 58.5.

bloudie, nor his eare vncircumcifed, to distaste the wholesome Prophecies of faithfull Michaiah. Esau. even in the middeft of his yelling, fally accuseth 14cob his brother for cosenage, seeketh to have a blesfing severed from his brothers, and carryeth a vindictive minde against him, purposing to murther him. Yea Fælix, when ftrucken with the maiefty of the word in Pauls mouth, so that he trembled againe for feare, yet euen then hee remained the same couetous Fælix that before: atthat very instant he trembled, hee coueted, and expected a bribe of Paul, when he gaue Paul some occasion, to expect repentance of him. Thus also when Gods threatnings in the ministery of Moses wrung teares out of the Israelites eyes, yet they could not wring rebellion out of their bearts: for being threatned to dye in the Wildernesse, for their thoughts of returning into Egypt, and therefore commanded not to goe the next way to Canaan, but to goe backe againe into the defart, that so the denounced sentence might be executed: they seemed much to be moved herewith, and humbled themselves in weeping and confession of their finnes: but yet for all this, they would by no meanes be perlwaded to obey the commandement of not going on straight forward toward Canaan. The like is to be thought of Indas his griefe: for all that, still hee remayned the same olde Indas that before. was not any true hatred of his sinne wrought in his heart; for then hee could not have added murther to murther. Nay, if hee had lived, hee would have beene ready to have played some new pranke. Thus it is with all Temporaries. Though they shed rivers

Gen 27. 34.36.

Acts 24. 6, 27.

Nu.14.39.40.

Deut.1.40.41.

In the Elect.

of teares, though they water their couches, and even bathe and foake themselues in this salt brine, pet for all this they remaine unseasoned and unmortified. Their Leopards spottes still remaine vnwashen; their Blackamores hide vnchanged. But godly forrow is of that nature, that the soule once drenched, and baptized with the teares thereof, receiveth such a sincture and dye of grace, that will never after out. There is no distillation of hearbes so precious for the curing of bodily, as this of godly forrowes teares for the healing our soules infirmities. The ayre is not so cleared, when the cloud is dissolued by raine, as the minde, when the cloudes of our iniquities are dissoluted by the raine of repenting teares. These waters are the red Sea, wherein the whole army of our sinnes is drowned. But for that these waters in the Temporary are but shallow, and want their iust depth, therefore his sinnes are not choaked, but rather deliciously bathed therein. And so much for the tomporary forrow.

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2 Desires discouered. 2 Cor.7.11.

Iohn 6.

Acts 16.2 8.

By their, 1. faintnesse. His desires are no lesse deceitfull. Desire is reckoned by Paul among the fruits or parts of repentance. And in Temporaries there seeme oft times to be good motions, dispositions, and desires after good things. They in the Gospell, hearing the excellent discourse of our Sauiour, concerning the heavenly Manna, cryed out, as affected therewith, Lord, evern coregine ws of this bread. And Agrippa was so farre wrought vpon by Paul, that he said, Thou almost perswades me to become a Christian. But these desires of the temporary are not sound: For,

1. True desires are no faine desires, but such as

make vs faint, they are so eager and earnest; like the delires of couetous men, who with Abab, will be ficke for their neighbours vineyard, they long for it fo desirously: And therefore the Apostle saith, Coues Cor.14.1. after spiritual things; yea, like the desire of Rabel after children, which made her say, Giue me children, or I die See it in Danid: Like as the Hart brayeth after the riners of mater, so doth my soule after thee, O God. And againe, my Soule desireth after thee like the thirsty ground. But our Temporaries desires are nothing so frong: hee doth not as God commands, open his Pfal.81.10. mouth wide; and cannot say with David, My beart Plat. 119 20. breaketh for desire to thy indgements; nor with the Church, I am ficke of lone; nor as Sifera in his naturall thirst, I die for thirst, gine me drinke: for this is the nawre of strong and feruent desires, to be so impatient of delay, that they commonly verifie Salomons proverbe, the hope that is deferred, is the fainting of the soule. Therefore our Saujour blessed indeed those that hunger and thirst for his righteousnesse, but yet such as hunger and thirst in mourning, which was that he required before vnto blessednesse. The blessed delires then are onely those which are so affectionate that they make the desirer to mourne, teeling his desire not to be fulfilled: but now our Temporarie though he desire grace, yet he feeleth not hearty griefe in the want of grace, this never troubles him, it neuer breakes his fleepe: Therefore his desires are not right.

True desires of good things are exceeding painefull and laborious, in avoiding all hinderances, and in viing all good helps and furtherances. There-

Pfal 43.1.

Pfal.143.7.

Cantic.2.5.

Pro. 13.12.

Mat. 5.4.6.

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## The deceitfulnesse of mans heart.

Marth. 5. 4

fore our Sauiour compares them to the naturall defires of hunger and thirst: Now hunger (as wee fay) will breake through a stone wall : it will make a man eate his owne fielh, rather then to be starued : And Danids thirst made him venture the lives of his three worthies. In nature the concupifcible faculty is feconded with theirascible, our desire is backed with our anger; fo that being crossed in our desires, our anger prefently is vp in armes, and laboureth the remouall of that which croffeth: So fire belides its light, whereby it desireth, as it were, the highest place hath also heate, to consume all obstacles that withstand his assent. But now our temporaries desires are nothing else but idle, lazie, and lusking wishes, such as the fluggards, whereof Salomon thus speaketh. The defire of the fluggard flageth him; for his hands refufe to worke. And againe, The fluggard lufteth, but hath nought. Why? Because the Lion in the way terrifieth him; the toyle of working skares him: he would faine haue meat, but he will not worke: and fo those in the Gospel would faine have the beauenly bread, Lord, enermore give vs of this bread, but they will not (as Christ tells them) take the paines to comevnto him by faith for it: for God hath appointed, that as in the naturall, fo also in the spirituali life, In the free of thy browes thou shalt line. But our sluggish Temporary will none of that; he defires and defires, but fill lies lusking in his bed, gaping and stretching him-

selfe, like the doore that turnes vpon the hinges, but

yet hangs still vpon them, it comes not off for all the turnings; so hee; for all the turning of his heart in faint and weake desires, still hangeth fast vpon the 6

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Pro.21. 25. 26.

Pro. 13. 1.

lohn 6.34 35.

hinges of his finnes, and cannot poffibly come out of the power of iniquity : feeing many rubbes in the way of his defires, he hath no spirit or courage to goe about to remove them, to breake through the hofte of the spiritual Philistimes, for the getting of the spirituall waters: Hee can with with Balaam, O that my Soule might die the death of the righteous! But he doth not alike desire the life of the righteous. If he desire vertue, yet not the meanes that should bring him to it; and thus defiring vertue, he pines and perifhes in the want of it: Hell mouth it felfe, as one layes, is fall of fuch fleight and floathfull wishes: Such as were lant, contabefhis in the Gospell, that hearing Christs beauenly discourse, cryed out, affected therewith, Bleffed are they that eate bread in the Kingdome of God: But, as our Saniour there thewes in his answer, they suffer every light occasion of Farmes, Oxen. Wives to detaine them. And so as the Temporaries desire is an idle, so alfoit is a disobedient desire, that will not submit it felfeto Go Ds commandement in the vie of the means: but the true beleevers defire is laborious, and lo dutifull, subjecting it selfe to the vse of the meanes commanded, and as earnefly desiring those meanes, Plal. 119.5. as the end it selfe, as David, when ravished with the meditation of the good mans bleffednesse, presently conceined this delire; not, O that I had this happinesse! but, O that I could vse the meanes to bring me to this happinesse! O that my waies were fo dire- Pfal. 119.20. ted, that I might keepe thy statutes: And againe, My heart breaketh for defire to thy indgements.

3. True desires are conftant, as in David, in the 3 Ficklenesse. words last mentioned, My heart breaketh for desire

Numb. 23. 10.

Virtutem exop. cunta, relitta.

Luke 14. 15.

Pfal.62.10.

Prou.30-

Ofe.6,1.4.

to thy indgements alwayes: The reason is because true defires are insatiable. The good Christian, though he have never fo much grace, yet still feels his wants: and the more he hath, the more hee defireth, and when thefe fpirituall riches increase (contrary to Da. wids prohibition in the Temporall ) hee fets bis heart woon them: And therefore still his soule imitateth the horse-leaches voyce, that cry, Gine, gine: but the defires of the Temperary, although sometimes for the time they may seeme violent, yet at length they vanish away as the morning deaw; as God himselfe. censureth those good affections which seemed to be in the Israelices. The motions and affections, which he hath in good things, are not much vnlike to thole which the true beleever hath fometimes in euil: For as he in temptation sometimes may be tickeled, and feele some pricking in his desires to the way of wickednesse, as once David, when hee beganne to entertaine those thoughts, I have washed my hands in inno. cencie in vaine: yet in conclusion he quenches those thoughts, and so mockes Sathan, to whom he made faire of comming to him, as David did, when for all his beginning to yeeld, yet in the end he came in with that but, or yet: yet for all this I fand ere while, Godis good, cre. To this our Temporarie, though otherwhile he may haue, as we fay, a moneths-minde to godlinesse, and with Agrippa be halfe perswaded to bea Christian, yet the conclusion is, I will not leave my former course, and so hee mockes God, whom hee bore in hand that he would become his Disciple.

CHAP.

### CHAP. VII.

Of the deceits of the temporary in the outward practise of Repentance.

LIAuing thus detected the deceitfulnesse of the Itemporaries repentance, in that which is inward, this Chapter shall be spent in shawing the deceit of that which is outward, both that which is in words, and in deeds: for the former, there are two specialls, wherein the temporary deceiueth himselfe; Confession, and Prayer.

2 Outwardin words.

1. For Confession, it cannot be denved but that it is a worthy service of a repenting sinner, or else God would never have promifed so great a reward to it: If wee confesse our sinnes, hee is faithfull to forgine. Job in the large Catalogue of his good works, wherwith hee cheared himselfe in that heavy agonie, amongst the restreckoneth the contession of his sinnes for one, If I have hid my sinne, as did Adam, dgc. And David having faid, Take away the trespasse of thy ferwant; to make good that speech, and to proue himselfe Gods servant, he addeth, for I have done foolishly; as some godly learned thinke, hereby intimating, that if he deserved not to be called Gods servant, in regard of his late sinne, yet at least, in regard of his latter seruice of confession: yea elsewhere, when only a purpose of confession conceived by him, Gods care was in his heart, before his confession was in his tongue; I thought I would confesse my sinne, and thou forgauest me: for as only the man wakened out of his

Confession.

1 John 1.9. Tob 31. 33.

2 Sam. 34.10. cleere.

Pfal. 31. 4.

dreame

## The deceitfulnesse of mans heart.

Ut somnium narrare vigilantis: sic peccata consiteri verè puritentis est. August

Discouered, because it comes neither from 1 A broken,

2 Nor a belee-

uing.

dreame can tell his dreame, so onely the man awakened out of his sinnes by repentance, can truly confesse them. Wherefore, how soeuer Temporaries, and vnregenerate men may make an outward confession, as Saul, Iudas, Pharaoh, and others did, yet the truth is, there is much guile in their confessions.

Publicane, from a touched and troubled soule, from that broken and bleeding heart of Danid, from that melting and relenting heart of Iosiah: This is the Sacrifice which the Lord will not despise. But our Temporary knowes it not, the paine of the wracke onely wrings the confession from him, not the mercy of that sweet God, whom he hath offended: And therefore, as we see in Pharaok, when hee is off the wracke, hee begins to sing another note, and to vnsay and call in, in a manner, his confession.

2. It must come also from a beleeuing heart, laying hold vpon mercy: As Dan. 9, 9. Yet compassion and forgiuenesse is with the Lord, albeit we have rebelled against him. And Ezra 10.2. We have trespassed, oc. yet now here is hope in Israel concerning this, namely, for the forgiuenesse of this sinne. This the temporary in his distresse cannot doe. Indas could say, 1 have sinned, but for his life hee could not adde those words of David, Take away the sinne of thy servant. Nay hee could not say that confession, 1 have sinned, to God, but onely to the high Priesse: for he was wholy swallowed vp of despaire. His repentance was a desperate repentance, not tempered with faith, so as is the true repentance. And therefore our Sauiour preaching repentance, saith, Repent and beleeve.

Marke 1.15

3. Con-

3. Confession must come from an honest heart, purpoling not to finne; that so with the confession we may joyne also the confusion and ouerthrow of finne: Hee that confesseth and forfaketh ( that is , hee that in the very act of confesting for faketh ) his sinne shall finde mercy. This was the confession of that good Shechaniah, Ezra. 10.2.3. Wee have trespassed, exc. Now therefore let vs make a covenant with the Lord, to put away all the wines. But how larre are the Temporaries from this, who when by confession they have feemed to disgorge their stomackes, have filthily with the dogge eaten vp their owne vomit againe? And so farre are they from this purpose of not sinning, that they are fully fet vpon fin, in confessing; as in those I fractites, that said, wee have sinned, we will goe which was as much as if they should have saide. we have sinned, we will sin: for God in the former verse hadforbidden them to goe vp; yea, many of them presume to sinne, because of confession; thinking by it to be eased, as the drunkard by his vomiting : And though some of them, in their good moodes, and in some of their fits, may seeme, when they humble themselues in confession, verily to purpose amendment, yet these are no found, no setled, no sincere and honest purposes, but sudden flashings conceived by their decenfull hearts, rather to anoyde the judgements either felt, or feared, then truely to please God; and thus, because the heart is not rent, together with the garments, therefore neither is the finne rent, but rather fown faster together by that rending of the garment; and because with that penitent Pubbeane, they joyne not the inward oniting of the heart,

3 Nor an honeft heart.

Pro.28.3.13.

Deut.1.41.

Verfe 40.

Tundens pecius & non corrigens vitis, illa consolidat. Aug.

2 Praier discouered, because

Luke 11. 1.

Luke 18.10.

Rom. 8. 26.

t Not in more grieuous trials.

Iob 27:10.

2 Not feeking Gods face with the outward knocking of the breast, therefore this knocking doth not batter in peeces, but rather consolidate and more firmely compact sinne together.

2. Point, which the mouth performes, is Prayer: neither can it be denyed, but that the Temporary may pray, and that as one would thinke, very zealously. as no doubt but Iudas did, together with his fellows, all of them desiring Christ to instruct them how to pray: neither onely may he doe this with others, but also solitarily, apart by himselfe, as it is said, the Pharifie went vp to the Temple to pray, as well as the Publicane, both of them to their private prayers, the Temple then, in regard of ceremonial holinesse, being the place, as well of private, as of publike prayer. It may feeme then our Temporarie is well: For it is only the sanctifying Spirit which teacheth to pray, who therefore is styled the Spirit of prayer, and the children of God are vsually in Scriptures described by this, that they call upon the name of the Lord : But alas, his prayers are not true prayers, they are turned into finne : For,

First, though hee may pray to our thinking (and his owne too sometime) very termently, yet 10b saies, Will he pray alway? No, in more grieuous trialls his heart and hopes faile him; his mouth is stopt, he is strooke speechlesse, with the gutest in the Parable, and hath not so much as one word to blesse himselfe withall, who yet lauished most luxuriously in abundance of words in the time of peace.

2. In prayer he seekes himselfe, and not Gods glorie, they care not so much for Gods sauour as for their owne prosit. Whereas the propertie of true

prayer

Prayer is that fet downe by Salomon: If my people, among whom my name is called upon, shall humble themselves, and pray, and seeke my face. In prayer, Gods face and fauour is to be fought aboue all other things; and therefore our Saulour teacheth vs both to begin our praiers with desire of his g'ory, Hallowed be thy name, and to end them with giving glory to him, Thine is the kingdome, fre. But the temporary is not thus hofily carried in his praiers with the respect of Gods glory, with Moses and Paul, preferring it to his owne saluation, but with selfe-respects, and those very base; as may easily appeare by these two things : first, his prayers are more zealous & feruent with others, then alone by himselfe: whereas the vehemency of a true Christian is then greatest, when he is shut up in his closer, and hath God onely to be witnesse of ir. This hews, that pride and vaine-glory sway him, not any true zeale to Gods glory : secondly, after prayer hee bath no care to returne thanks; as in the nine Lepers. which cried as loud as the tenth, lefus have mercie, but returned not with him to give thanks for their health; which shewed, they fought themselves onely in their prayers, and nothing esteemed the love of Christ: thirdly, he makes praier the end of prayer; he prayes to pray, herests in his prayer, and doth not in good-sadnes vse his prayer as a meane to preuaile against his sins; he prayes idlely and lazely, and doth not, together with his lippes in praying, moue his hands in indeuouring for that he prayes; according as Salomon directeth, coupling together prayer to Godand our own indeauour, If thou call for knowledge, and cry for under standing : if thou seeke ber as silver, and

2 Chro.7. 14.

Exod. 3:.32. Rom. 9. 3.

Ike dolet verè qui sine teste dolet.

Luke 17.13.15

3 Not directed against his sins.

Pro.2 34.

learch

Prou.14 23.

Pfa-119.5.6.7.

Verfe 8.

Confestib.8.In exordio adolescentiæ petieram à te ca'litatem, et continentiam, & dexeram, da mibicontinentiam, sed noli modo: Timebam enim ne me citò exaudires, & Sanares à morbo concupiscentia, quam expleri malebam, quam extingui.

search for her as for treasure. Loe, together with right crying and calling in prayer, there must be seeking. and fearthing in the vse of the meanes: else we do but mocke God, and our selves much more, if wee please our selves in such prayers. And that which Salomon speakes of other idle talke, will be true of the vaine prattle of such flothfull prayers; In all labour there is abundance, but the talke of the lippes onely bringeth want. Wee shall still remaine poore and beggerly in spirituall things, vnleffe our hands bestirre them, and la. bour, together with our mouthes, vnleffe wee rife vp from our prayers, with a fetled purpose to buckle our selves to our businesse. As David, after that he had prayed the Lord, that his wayes might be directed to keepe Gods statutes, and had inforced this prayer by certaine arguments, he thus ended it, I will keepe thy statutes; whereas the temporarie beleever feeles no fuch fruit of prayer, but rather fayes fecretly, I will lie in my finnes still, against which I have prayed, I will breake thy statutes, which I prayed I might keepe. Much like to S. Austen, that before his conuersion, prayed to God for chastity and continency, but yet was afraid, as hee writes of himselfe, lest God should heare his prayer too soone, desirous rather to have his lust satisfied, then extinguished. Such kinde of mindes have the vnregenerate in their prayers, still they love their sinnes, and would not for all their talke, leave them by their good wils. And therefore doe they so neere resemble him in the Fable, that when his Cart stucke in the mire, called vpon his god for helpe, but yet lay still, and would not stirre the least of his fingers to helpe him selfe; yea, and thole

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those also that in their Sacrifices for health did riotoully banquet against health; for while they pray against, they play and sport themselves in their finnes.

Now, for that which is reall in the outward pradise of repentance; namely, the reformation of life, the temporarie also may seeme to attaine hereunto: for in the Gospell the vncleane spirit is said to be cast out of him, which is to be understood, in regard of outward reformation of his life, in that hee leaveth his former scandalous courses of drunkennesse. vncleannesse, swearing, lying, open contempt of boly things,&c. and conformeth himselfe to some more sober and civill carriage. But yet this reformation is deceitfull, or else the vncleane spirit could not so easily re-enter with seaven wor se spirits than himselfe into the party thus reformed, so that his latter end should become worse then his beginning. Now the deceit here is this, that our temporary taketh his outward abstinence from finne for true reformation; which valeffe it proceed from the inward forfaking is naught worth. There must be abhorring of sinne, as well as abstaining; loathing as well as leaving, in true reformation. A thiefe when hee is mancled, cannot steale, he abstaines outwardly: and yet happily hath a theeuish minde still: And a chained Lion, though hee abstaine from devouring, yet hee hath his lionish nature still; he hath not left that. Many leave their finnes in like manner, being restrained by feare, shame, and such like respects: Their hearts still delight, and tickle themselves in the thoughts of those sinnes. But true reformation of sinne must proceed

2 In deeds, Reformation oflife.

Marth. 12.

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Pfal, 119.101.

De verb. Apoft. Serm. 21. Lupus venit at ouile.ouium quarit innadere, ingulare, deubrare: vigilant Pastores, latrant canes, nibil poterit, non aufert non occidit : sed tamen lup us venit, lupus redit. Nunguid quia ouem non tulit, ideo lutus venit, & ouisredit? lupus venit fremens, lupus redit tremens. lupus eft tamen & fremens & tremens.

proceede from the hatred of sinne, and from the loue of Gods Law forbidding sinne, as Danids did. I have refrained (faith hee) from every euill way : but why did he so ?vpon what ground? to what end? Thu I might keepe thy word. It was that loue of the Law which hee had so pathetically a little before professed, Oh how love 1 thy Lam? this was it that made him to refrayne from sinne, his affection toward the Word: and this was that hee propounded to himfelfe in abstaining from sinne, in displeasing his owne corruption, to please the Law, to obey the Law. The Wolfe (laith Austine) comes to the sheepe-folde, "with a purpole to kill and eate: But the sheepe-"heards they watch, the dogges they barke, hee can "doe nothing, he takes away nothing, hee kills no. "thing: Yet as he comes, so he goes away, a Wolfe. "What, because hee worried, and tooke away no " sheepe, therefore he was a wolfe onely in his com-"ming, and a sheepe in his returning? No, the "Wolfe comes furious, returnes fearefull, and yet "a Wolfe as well in his feare, as in his fury. And lo are many as wicked in their fearefull abstayning from finne, as in their bold and furious committing of sinne. Some also are disabled by age, and yet it doth them good to remember their former wickednesse, and to incourage others to the same. If bare leaving of the outward act were enough, then these also were reformed. Others also surcease from some sinne, because a contrary vice hath got the rule and possession of them; as when the prodigall man becomes couetous: Is heere any true reformation of prodigallitie? Others againe are interrup-

ted in the practise of one sinne, by reason some other finne diverts them another way, as those meslengers did Saul from pursuing David . As thus, a man is conetous, but yet ambition and vaime glory, being stronger, make him leave his base couetous niggardize. A man is given to incontinencie; but his pride and feare of dilbonour, carrying a greater sway with him, bridle his luft . A man is wickedly angry with his brother, but yet couetousnesse bath a greater hand ouer him then anger; therefore there is a gift in fecret given him, he is pacified. Heere Couctou fnesse controls, and checks, and reformes anger: Will you call this a reformation? No, this is nothing, when one tyrant ouercommeth another, but when the lawful king ouercomes him; not when one corruption prevaileth against another, but when grace prevaileth against it; when though there were no other restraint, yet ones one sanctified heart would restraine and cause one to say with Inseph, How can I doe this, and sinne against God? otherwise to delist the outward act, can yeeld but poore comfort, to affure vs that we have repented . Danid had left the finnes of Murther and Adultery for all that space of time that was betwixt the murther of Friab and Nathans comming to him, which was a yeere almost; he did not still adde one murther to another, one adultery to another; he did not all that while fall to it afrelh; but yet for all that he repented not vntill Nathan came and rouzed him. Excellently Salomon, By the feare of the Lord men depart Proud,2. from eail, shewing, that wheresoener the true feare of Godis wanting, there is no true departing from euill.

Gen.39.9.

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euill, though the outward act of euill be forborne. Therefore when the godly are described by abstaining from euill, withall the true ground of their abstayning is set downe: as Eccles. 9.2. When the wicked man is set out to be a swearer, the godly man (by way of opposition) is said, not simply not to sweare; but to feare an oath: to shew that wicked men may refraine swearing, but not out of any seare of Gods commandement. This is proper onely to the godly: So Pron. 15.27. the godly are set out, not simply by their not receiving gifts, but by hating of gifts; to shew, that therefore they receive not with the hand, because they hate them with their heart.

### CHAP. VIII.

Of the deceitfulnesse of the Temporaries obedience.

Whereupon the Temporary buildeth his opinion of himselfe to be the childe of God, and discoursed the deceitfulnesse of them both; namely, his Faith and Repentance: It remayneth that we should doe the like to his third ground; namely, his obedience, and so dismisse him.

God commandeth: Passine, in suffering that which God inflicteth. And the temporary may seeme to

haue both these.

1. For Active, the Temperarie beleener may got fare

3 His obedi-

1 Adine,dif-

farre. There is no outward good worke, which a true beleeuer can doe, but the Temporarie may doe italfo, and that in outward appearance with as great spirit and zeale as the true beleever : as in lebn, who did not onely execute GODS iudgements vpon Ahab, and his house, and destroyed Baal, and his Priests, but did this (as others and himselfe thought ) with great zeale, and in the heate of godly indignation; fo that to the outward eye, little difference betweene the spirit of Jehn in his reformation, and of Iofiah in his . So Herod reuerenced Iohn, and did many things in obedience to his doctrine. So likewise did Saul reverence Samuel, shewing great humility in hiding himselfe, when to be king, and after he was king, great zeale and courage in revenging the cause of those, labelh against Nahalh, in fighting the battells of the Lord against the Philistims, and in destroying of witches; great mercy alfo, and moderation, in sparing and forgiuing those wicked people that despised him, &c. Yet for all this, his end was fearefull, Godsooke away his mercy from him. And therefore the obedience that feemeth to be in this kind of men, is deceitfull: else God would not, as he threatneth by the Prophet, blot it out, who according to Nehemiahs prayer, wipes not out any of the good fernices of his children.

That this deceitful neffe may the better appeare, let vs examine our Temperaries obedience by the notes of true obedience, which are specially three, Sincerity, Vniverfality, and a feeled Confenecie.

1. Sincerity, when all bufe, and by respects laid a- I Sincerity. fide.

Marke 6.20.

1 Sam.13.10.

1 Sam 10, 22.

2 Sam.11.6.7.

1 Sam. 13.8 14

1 Sam.10, 17. & 18.13.

2 Sam. 7.15.

Ezech. 18:34. Nehem, 13.4.

By the notes of true obedience.

Pfal.119.3.

Ierem. 4 4. ex-

Pfal-119 94. explained.

Aug in Pfal. 118. Inlibro Sapientie loquitur ipfa fapientia, Querent me mali, & non inuenient,quia o. derunt sapienti. am Quedquid est aliud quam oderunt me ? Quomodo icitur dicuntur querere quod oderunt. nifi quia non bos fed aljud ibi querunt.

Gen 28.8.9.

fide, only the conscience of Gods commandement. and the delire of his glory that fwaies with vs. Bleffed are they that keepe his testimonies (laith the Prophet:) but because there may be much guile in keeping he addes, and seeke him with their whole heart. The true keeping of the Testimonies is when wee seeke God. and not our felues, in keeping; when, as Ieremy fayes, wee bee circumcifed to the Lord, that is, in respect of Gods commandement, and not the Magistrates, as it is with too-too many. Hence that phrase which is lo frequent with the Prophet, of feeking Gods commandements, I am thine, faue mee ; for I feeke thy precepts. Which implieth thus much, that all that we are to feeke in our obedience, & the precepts themfelnes, the thing specially we are to ayme at, is obedience it selfe to the precepts: But Gods precepts may fay to the Temperaries, yee feeke not vs, but your felues: As Chrift fayd to some of them; ye feele me because of the loanes. Some, Pron. 1.28. are laid to feeke God, and yet of the same men it is said in the next verse, that they hated the knowledge of God: how can they be faid to feeke that which they hatel but that they fought not God fincerely, but onely for their owne ease sake, to be delinered out of their trouble; and so indeed they sought not God, but themselves: For all their obedience is either stanis or mercenary; fometimes it is the obedience of the bondslane, sometimes of the hireling, alwayes base, corrupted with some wrie and wrong consideration on or other. Sometimes the feare of man workes it, as in Esaus marrying no longer with the Canaanites, but with the posteritie of Ismael . Moles noteth the

ground

ground of it to have beene the confideration of his Fathers distaste of his Cannaaitish wives. Sometimes Genel 28, 8, againe the feare of Gods indgements, as of the racke of an acculing conscience, of the torments of hellfire,&c. this holdeth vs to it. But heare that which the Apostle speakerh concerning Magistrates lawes that wee ought to be subject, nor onely for wrath, namely of the Magistrate, and the punishment which that wrath may inflict, but for confcience fake; is true much more in Gods law, that wee ought to performe obedience, not so much tor wrath, no not for Gods owne wrath, and the punishment it will inflict, but though there were no helt, yea, though there were no heaven, of very conscience, because the Lord God hath commanded vs. Otherwhile againe the Temporary obeyeth upon hope of lome good that hereby may accrew vnto him, as profit, prayle, and such like. And here that depravation of Sathan hath his truth; Doth Iob ferue God for nough: ? Doth Saul love God for nought? No, it is for a Kingdome. Doth Iehu roote out Ahabs race for nought? no, it is to confirme himselfe in the Kingdome. Doth he destroy Basil for nought? no, it is for glory in the world, that he may cracke, and call vp good Ionadab to applande him and his zeale; Come and see what zeale I have for the Lord: Thou deceived thy selfe lehu, it is for thy selfe: I herefore God sayes afterward by the Propnet; I will rust the bloud of lezreel upon the house of Ichu. Thoughit were hed by Gods owne appointment, yet because 1eha obeyed not Gods commandement, so much as his owneambition and praise in the shedding thereof

Rom. 13.5.

Hofea 1.4.

Efay 1, 12.

Ezech. 7.5.

of; therefore God will not punish it as disobedience. nor reward it as obedience. So likewise, though Go D commanded the burnt offerings, the new Moones, &c. yet he asketh the Iewes, Who required these things? because it was not the conscience of Gods command-ment that mooued them to performe those services. Andagaine, Haue gee fasted to mee? to Mee, saith the Lord, because it was not any true regard of Gods word that caused them to fast. Obedience in the Word is compared to fruit, and the doing of good workes is called the bringing forth of fruit, Now fruit comes of seede: Seede must first be received of the ground, before it can yeeld vs any corne. This leede is the word, the commandement of God: First wee must receive this feede before we can bring forth any fruit : first wee must heare the word, and by faith apply vnto, and vige vpon our selues the commandement, and then obey. Obedience without respect of Gods word, is but wilde Oats; it growes of it lelfe, there was no feed fowne to bring forth this truit, and therefore it is not good; and such is the obedience of the Temporarie, hee heares not the Word though it speake to him; neither doth he doe what he does as to the word; the word indeede requires of him that hee does, but hee does it not as hearing himselfe requested by the word, but rather by his owne corruption, If God had asked 1ehn concerning his destroying of Ahabs posterity, Baals Priests and worship, who required this at his hands? hee might truly have answered, vaine glory, ambition, pride, policy. And here is the first detection of the Temporaries obedience. 2. Note

2 Vniuerfality

2. Note of true obedience is vniuer (al rie. And this necessarily springeth from the former : for if o-

bedience bee fincere, that is, it it bee performed onely

because of Gods commandement, it must needes bee vniuerfall,, to one commandement as well as to ano-

ther: for there is the same divine authority binding

the conscience in one as in another. And therefore

truely it is said, What soener is done for Gods cause, is done

equally, because the same God that commaunds one

precept, commaunds also the other. Hence is that

of lames, Hee that breaketh one commandement, is quil-

ty of all; for the law is wholly copulatine: So that, as

where many friends are linked together in a fure bond of friendship, if you offend one of them, you

offendall, all the rest will interest themselves in their

friends quarrell; so isit with the Commandements,

they are so knit and chained together, that when

one is violated, all the rest are ready as it were to takeit's part, and to enter into Gods Court their acti-

on of trespasse against vs. Hence it was, that when some of the Israelites had broken the fourth Com-

mandement in going out to feeke Manna on the

Sabbath, God challenged them for breaking of all

his commandements, How long refuse yee to keepe my commandements? And Exechiel reckoning vp many

abhominations, fasteneth the imputation of all of

them on him that had actually offended in one onely. It is a remarkeable place, and therefore I will fet

downe the words at large, If hee beget a Sonne that is a

Thiefe, or a shedder of bloud, if he doe [any one of these

things] though hee doe not all the fe things, but either hath caten upon the mountaines, or defiled his neighbors wife,

ter Deum fit a. qualiter fit. Author operis imperfecti in Mach. bom, 45.

Quiequid prop-

Exod 16, 28.

Ezech, 18.10. 11.12.13.

or oppressed the poore, erc. fall be line? He shall not line. Seeing he hath done (all thefe abhominations) hee shall dye the death. Here hee faith all; and yet before hee faid one onely, because breake one, and breake all, keepe one truly and heartily, and keepe all. Whence it is that some one good action bath bleffednesse ascribed to it, as the making of peace, Math. 5. because of this concatenation of the commandements, and the vertues therein commanded, that a man cannot keepe one but hee must keepe the rest; hee cannot have one grace, but he must also have another. For there is a double both keeping and breaking of the commandements, babituall and actuall. Hubituall, in the preparation; purpose, defire and disposition of the heart: Actuall, in the outward deede. Now howfoeuer he that breakes one, breakes not all actually; yet breaking that one habitually, hee breakes them all nabitually, his heart stands a-like affected to breake any of the rest, and whensoeuer occasion shall serve, he will breake them. And howfoeuer he that keepes one, keepes not all actually; nay, he that keepes most, breakes all actually; yet hee that keepes one commandement habitually, that is, in the purpose and inclination of his heart, hee keepes them all in the same manner; his hart stands honestly disposed to the keeping of the rest; he may say with David, My heart is prepared. So that it may be truly faid, the wicked do breake even those commandements they keepe, that is, they breake in regard of the fitnesse and preparation of their hearts, those they keepe sometime outwardly: And so in the same fort, the godly keept those commandements which actually they breake,

The best of GoDs children are often ouertaken with divers finnes, and with some one more then with another, and so faile more in the breach of some commandement then of another: yet still they keepe that commandement in regard of the bent and affection of their hearts, they consent with Paul to the Law, even in that commandement they most breake, that it is hely and good. Now when wee fay true obedience is catholique and vniver (all, the keeping of all the commandements, it is to bee vnderstood of this babitual obedience, when with Danid we looke towards, or have respect to them all. Loe then the deceit of the Temporaries obedience. Though they doe many things, as Herod and Indas; yet they live in the habituall breach of some one commandement at least. As Herod, in the habitual breach of the seauenth Commandement, in his incest: Indas in the habituall breach of the eight, in his conetou fne ffe. Their hearts were fet on those sins, and they drunke them in as the Fish doth Water. They hated those good commandements of the Lord, that forbad those sinnes, and could have wished with all their hearts there had beene no such Commandements: which shewed, that even in those commandements they kept, as Herod in hearing Iohn, Indas, Christ, their obedience was rotten and vnfound, and without all regard of Gods commandement: for the fame God that bad Herod reverence Johns Ministerie in the second Commandement, bad him also possessis wessell in bolines and bonour, in the seaventh. And if conscience had made him loue the second Commandement, furely it would not let him have bated

Rom 7.16.

Pfal. 110.6.

hated the seauenth commandement. So ludas, if he hadirnely hated other finnes, because they were finnes, he could not then have loued, and fo lived in coverousnesse. And if Gods feare had made Jehu put downe Baals worthip, hee would not then have itial retained lerahaams calues, the same God forbidding both. Let the temporary then marke himselfe well, and hee shall finde that in some point or other he hath a difpensatorie conscience with Gods word. And as rogues vnder hedges, without the Magistrare, so hee can make licenses to himselfe without Gods warrant, to continue in this or that finne, Whereby his prophane contempt of God is manifeltly bewraied, and his obedience in other things convinced to be no obedience to God, but to man, or to himselfe, or to that respect, whatsoever it is, that drewit forth!

3 Constancy.

2 Pet.2.14.

3 Note of true obedience is feeled constancy, when, as the Scripture speaketh, we walke in the commandements of the Lord and exercise our selves therein; as the wicked are faid to be exercised in coneton fuelle, in that they constantly follow it, as the Artificet. doth his trade: But indeede the temporary doth not walke in these wayes, as doth the honest trauailer in the broad high-way, but onely like to the thiefe comes trisking and croffing over them. His obedience is like the true Christians difobedience, which is not feeled and rootedy but onely for a fitte. The good Christian quickly remembers himselfe, and returnes to his courle of godlinesse, when through distemper he hath begun to stray : and so the temperary Christian as quickly yeturnes to his intermit ted

sted wickednesse, when sometimes hee chances to sumble vpon deuotion. His obedience is a moody and passionate obedience; soone forgot. It is like to Sauls affection to David; when the euill spirit comes vpon him, then that religion which before hee seemed to make so much of, thall be runne-through with the speare of grosse and wilfull disobedience. Hee doth not, neither can he, cleane to the Lord with full purpose of heart; as the true beleeuer.

And so much for his actine obedience. Now for passine in suffering? Wee would thinke it strange, if the temporarie beleeuer might goe so far as to suffer for the truth: But it is a plaine case he may. Did not Peter speake in the name of all his fellowes, and so of Indas, when hee faid, Master, wee have for siken all and followed thee? Did not Indas leave his calling in the world, what soever it was, and did he not neglect all other meanes and poffibilities of his lively-hood and cleave onely to Christ for three yeeres space, being partaker with him in his sufferings? So did Demas and Alexander with Paul; and yet both afterward became fearefull Apolates, infomuch as Alexander (of being perfecuted) turned a perfecutor, and that of him, who before had turned of a perfecuting lew, a perfecuted Christian; for S. Paul writeth of him, that by putting away a good conscience, hee had hipwracked the faith, that hee had done him much enill, that he with flood his preaching fore, than he blafphemed the truth; and yet we shall finde in the Acts, that in Pauls cause he was very neere unto martyr dom when hee was violently dragged forth, and can as a prey to the teeth of those raging Ephesians. Nicholas

Acts 11.23.

2 Passiue, shewed to be in them,

Marth. 1 9.27.

1 Tim.1.19.20

2 Tim.4.14.15.
Acts 19 33.
N.im qui martyrio propinquus
&c. Caluin.
Acts 6. 5.

# The deceitfulnesse of mans heart.

Reuel.2.15.

the Deacon iouned himselfe to the persecuted Church and yet afterward became a ring-leader and the head of a horrible wickednesse : for of him were those Nicholaitans, S. John speaketh of, so called. The like wee may lee in Ananias and Saphira, that were content to fell their whole estate, and to give halfe of it to the Church, and yet but hipocrites: yea, Austin thinketh. as we showed before, that hypocrites may fuffer martyrdome. If it be obiected, that Christ sayes, these tem. poraries are offended of goeback when per secution commeth because of the Word, and therefore that they cannot goe thus far as wee fay ? I answere, that is to be vnderstood of one kind of the Temporaries, namely, thosethat are noted out by the stony ground; and not of the second fort of Temporaries, which are represented to vs by the therny ground; for the very rife our Saujour vieth in that Parable must needsimply that as the flony ground went beyond the highmay, so the thorny goes beyond the stony; which cannot be otherwise then in this, that the thorny grounds fruit can well endure the heat of the funne, and is not perished that way, as was the flony grounds, but onely by her owne thornes. Of this fort of Temporaries was Iudas, Alexander, and the reft aboue-named, in whom the good feede was ouerthrowne, not by the parching sunne of persecution, which in some measure they endured, but by the choaking thernes of Couetousnes, Ambition, and such like corrupt affections. The temporary beleeuer then may proceede thus farre, to suffer ; but as yet Paul telleth the Galathians, in voine, because he sutfereth not fincerely, and with a good mind: for

Galathi 3.4.

he that suffereth aright, must suffer in deniall of himselfe, and his owne carnall affections, according to our Saujours directions, given to all fuch, whom he calleth to be his Disciples : If any man, saith hee, will be my Disciple, bee must deny himselfe, and take up the croffe. It is not enough fimply to take vp the croffe, but first hee must deny himselfe, and so take vp the crosse. But the temporarie leekes himselfe in taking vp the crosse: They are his owne proud, ambitious, vaine-glorious, couetous affections, that make him stoope to take up the crosse. The fruit of the thermy ground is able indeed to beare the heate of the Sunne, and is not confumed therewith, as the fory grounds: but what's the reason? because the thornes couering it doe fence off the Sunne. And what's the reason our thorny Temporarie is so ready sometime to runne himselfo into the bryars of persecution, but that the thorne of some wicked lust or other is a source in his side? Marke the best of the Temporaries in their fufferings, and you shall fee, that for all the thornes of perfecution, wherewith the adversaries pricke them, they still continue pricking their owne soules with the thornes of couetoulnesse, pride, and vaine-glory. These thornes pricke them forward to the suffering of the other thornes; as in Indas, hee looked one day for a good day, hee hoped to have no meane place in Christs temporall kingdome, and withall in present hee felt the sweet of carrying the bagge. Hee carryed the crosse on his backe, that hee might carry the bagge in his hands. The delight and comfort he tooke in licking his fingers after the receipt of the almes, made

Marth. 16. 24.

Bur yet deceit-

him

1 Cor. 13.

him willingly indure the little paine of his back. The bag in the hand was a staffe and prop to vphold his back from finking under the burthen of the Croffe. The sweetnesse, not of Gods love shed into his heart. but of mans love feed into his hands, was that which allayed the sowrenes of the crosse. So with others. the coole winde, not of Gods, but of mens praises, is that which refresheth them in the scorching of this Sunne, and maketh them with some comfort beare the heate of the day. Though I give my body to be burned, faith Paul, and have not love, I have nothing : Infinu. ating that men may burne their bodies, as hee burnt Dianaes Temple, of felfe-love, of love, of glory and fame in the world, and not of any true loue to Go D, or his Church. Let vs not then please our selves over-much, if wee have suffered something. for the truth, because even in suffering, the heart is deceitfull; but fearch wee our owne hearts, and fee whether, as the adversarie persecutes the new man in vs, so wee thence take occasion to persecute the old man in our selnes : whether we turne the sword thrust at vs to kill the life of Grace, to the opening of our impostumes: whether, as it were by one nayle driving out another, wee vie the thornes of persecution, as meanes and medicines against the thornes of conetou fre ffe and world ineffe. It is an ill figne, when we can beare the worlds yoke in perfecttion, and yet at the same time, not endure Gods yoke in mortification. Againe, examine wee the ground and end of our suffering, whether we can truely say with Paul and the Pfalmift, The love of Christ constraineth: For thy sake we are killed, and suffer all things

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2 Cor. 5.14. Pfal. 44. 22.

2 Tim.2, 10.

for the elects fake: for as we have shewed, couetous. nesse, pride, and vaine-glory, setteth many on this worke. And, which is not all out so bad, happily others may bee forced by the feare of Gods judgements threatned against them that deny the truth : But then, as God faid once to the Iewes in the matter of fufing, have yee fafted tomee? fo here also may hee fay to vs in the matter of suffering, have ye suffered for me? And when we shall begin to tell Christ of fuch kinde of fufferings, and to fay with Peter, wee haveleft all and followed thee, hee may twit ve with the same answere wherewithall he then pinched Iudas, whom Poter included in the generality of his speech, Who soever shall for sake houses, lands, dec. for my names fake, shall receive an hundred fold. But Iuday, and so all other temporary beleevers, what soever they have suffered for Christ, it hath not beene for his fake, but for their owne; therefore their sufferings have beene deceitfull: and as they would have deceived christ by them, so assuredly Christ shall deceive them, in disappointing them of their hopedfor reward, to the same and the c Cortalo M. Co.

Against be a mainth beautiful court

Mas.19.27.28.

CHAP.

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### CHAP. XI.

Of the deceit of the beart in judging our selnes better then we are.

3. Deceit, that gurgood is better then it is.

1 Cor.3. 18.

2 Cor.10. 12. 1 Ccr.4. 8.

Math.19.20:

A Nd of the second deceit of the Leart, in judging Tof our persons, so much: The third followeth. And that is, when wee judge our selves to be better then indeed we are; when our little is thought a great deale, our Mite of Grace a Talent, our Mote a Beame, our Molehill a Mountaine, our smoaking flaxe the strong and blazing flame of lome mighty bonfire; our fmall beginnings, the height of perfection. Of this deceit the Apostle speaketh, when taxing the pride of the Corinthians, whereby they thought themselves wifer then indeed they were, hee thus writeth, Let m man decesue him felfe: if any man among you feeme to be wife, let bim become a foole, dec. Shewing that herein is the felf-deceit, when we are better conceited of our selues, then there is cause. Herein our deceitful hearts are like to those kinde of glasses, which reprefent things many degrees greater then indeed they are. Thus the Corintbian teachers looking woon themselves in this false glasse, magnified themselves aboue S. Paul himselfe, whence was that modest reprehension of the Apostle, Wee dare not compare our selves with them; and againe, yee are full, yee raigne or This was the deceit of him that faid, all thefe have ! kept from my youth, and ftill it is to be found in too too many: not onely fuch as the old Perfectifts, and now the Papists; but even in the best of vs all, who through

through selte-love, are no lesse affected to our owie graces, then parents to their owne children, whom they vie to account the fairest of all others. Hence arise those high thoughts, and strong conceits ofour owne excellency, and fufficiency, even for the weighrieft matters. James and John no doube had received some measure of Grace, and spiritual frength; but yet their owne deceitfull hearts made them to ouerprize it, and boldly to tel Christ asking them, Are gee able to drinke of my cup, and to be baptized with my baptisme? Yes, we are able. Alas poore men, that could scarce endure to see Christ himselfe drinke that cup. and therefore fled away when the cup was but comming towards them, how should wou be able then to drinke of it your selves? Thus Peters heart deceived him in like manner, when being but a nouice, a freflix mater fouldier, hee thought himselfe able to encounter those enemies that might infly have danted the old trained and best exercised and experienced soutdiers. Christ knowing the measure of his strength better then himselfe, told him, Whither I goe, now thou canst not follow me, hereafter thou shalt: But Peters deceifull heart, thinking it felfe too much disabled, answered, Why cannot I follow thee now? So, true is that even in spiritual riches, which Salomon speaketh of the earthly, There is poore which maketh himselfe rich. Therefore excellently David, not ignorant of this deceit, after hee had protested concerning the foundnesse and zeale of his hatred of Gods wicked enemies, Doe I not hate them that hate thee ? Yea, I have them with a perfect hatred, addeth; (as something mistrasting his owne heart ) Try mee O God.

Math 20. 22.

Prou. 13.7.

Pf. 139. 122 3.

## The deceitfulnesse of mans heart.

Pro-30.2.

God, prove mee, namely, whether I deceive not my selfe in thinking I have more zeale then indeede I have: of the two deceits, it is the better and safer to under-value our selves; and with him that said, I am not a man, I have not the understanding of a man in mee, to thinke our selves rather worse then any whit better then in truth we be.

#### CHAP. X.

The vse of the first head of the hearts deceitfulnesse, or an earnest exhortation to try our selues, whether we have over taken the Temporary.

Hitherto of the deceitfulnesse of the heart in indiging of our persons: it remaines to speake of the deceitfulnesse in judging of our actions: but first wee must consider what vie wee are to make of the former.

2 Cor,13. 5.

The special vse is that of the Apostle, Try your selves, examine your selves, whether yee are in the saith or no: our hearts would make vs believe were thus and thus; but the Scripture hath discovered our hearts vnto vs for noble imposters and deceivers. Now, who is there that would easily believe a knowne deceiver? Nay, as it fareth with such that often deceive by speaking falsely, that they cannot bee credited of vs when they speake truely; the like suspicion and icalousie should wee have in our salse hearts, even then when they give in right indgement, I know nothing of my selfe, saith Paul,

1 Cor 4.4.

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mine owne hart doth not condemne mee, and yet I dare not be ouer-bold in bearing out my selfe vpon this judgement: this sentence of mine owne heart will not iustifie mee, much deceit may be hidden therein. God, that is farre greater then our hearts, fees that in them which they fee not themselnes: Good reason hast thou then, my brother, to mistrust the judgement of thine owne heart, concerning thy selfe, and those so peremptory sentences which it causeth thy mouth to veter, that if there were but one man to be faued, thou art the man. O how many fleepers are there, that dreame this dreame of a strong assurance of their saluation, that both line and dye in this dreame, and so goe downe merrily into hell! where their paines shall be greater, by how much their expectation of them, through the deceitfulnesse of their harts, was the lesse; Is it not paintenough to be in hell, but they must needs increase the paine by this wieked and wilfull selfedeceining? Haue wee then our eares on our heads, and marke wee well the voice of these our hearts. when they suggest secretly vnto vs, thou art in good case, the childe of God, the beloued of God? Consider wee whether our owne hearts may not flatter vs. whether the Dinel may not delude vs. Rest wee not in our owne hearts voyce, neither accept we the deceitfull applause thereof; but as once losbua, seeing the Angell, examined him: Art thou on our fide, or on our aduer faries? so doe wee, hearing these words, try them whence they are : for the Eare, faith Elihu, tryeth words: as the outward words of other mens mouths, so the inward words of our owne harts. Say

Iofh 5. 13.

Iob 34.3.

then

1 John 4.1.

A&s 1 2.22.

then to these words, to this secret cry, whence are thou? Commest thou from Gods spirit, or from Sathan? As wee must trye the spirits in the out. ward words deliuered by men, fo also in the secret thoughts of our hart, specially those concerning our owne estate to God-ward, whether they be the voyce of Gods spirit, or of the entll spirit of errour and illusion. It was vile for those clawing flatterers to fay vnto a man, The voice of God, much more for vs to say to the diuell himselfe. And what doe wee elfe, when wee apprehend and applaud his mocking illust. ons, and lying suggestions, as the oracle of God; and goe away with them, as if God from beauen, had cold vs wee were his. Try wee then these sounds, before weetrust them, and carefully examine the grounds which thy heart can show to make good her so confident assurance. Here especially remember those fearefull deceits of the Temporarie; how like a true beleeuer hee is, and yet none; how neere heecomes to heaven doore, and yet enters not, how far he trauels in the way to Canaan, euen with those Israelites, to Kadeshbarnea, within eleven dayes iourney of the land, and yet never feesit, never enioyes it, but is as farre off, as if hee had fitten still in Egypt, and neuer stirred foot out of doore. Consider seriously with thy selfe how farre Pharnoh, Saul, Jehn, Ahab, Judas, and others have gone in humiliation, forrow, de fire, zeale, reformation, and yet for all this have gone to their owne place. Deale now unpartially with thy selfe, and tell mee whether thou doft not come short of many of these, who never yet hadk the heart, vpon the threatning of the word: to relent and

and humble thy felfe with Abab, to confesse thy fins and defire the prayers of Gods children, with Pharaeb, to be affected with ioy in hearing the word, and practife many things with Hered, to be zealous against sinne with Iehu, to lose some part of thy goods with Ananias, to forfake the world, and all thy hopes there, and to follow poore Christ with Indas, Demas, and others, much leffe to venter thy life with Alexander the copper-fmith, in cleaning to the truth? may such as these be wicked reprobates, and yet wilt thou please thy selfe in a false conceit of thine owne happines, who commest farre further behinde them then they do behind true Christiaus? For vnto one of this ranke, our Saujour faith, Thou art not farre from the King dome of heaven : but to thee it cannot be faid that thou art not far from Iehu, Iudas, Saul, Nicholas, Alexander, and other such like temporaries; for they, some of them especially, had many notable graces, so that Nicholas was chosen Deacon by the Church, for that renerend respect they had of his gifts: Iudas was an Apostle, and could both pray and preach with great zeale; generally the common fort of them may be inwardly affected in prayer, conference, hearing the word, feele many good motions, tafte of the powers of the life to come, feele some relish in the promiles, tremble at the threatnings, reforme all outward corruptions of life, as we have already shewed. And thou that makest thy selfe so sure of heaven art happily a despiser of the word and prayer, a senseleffe blocke, that never feeleft the least glimpfe of any spirituall motion, a muddy worldling, that canst not raise up thy spirit out of the mucke of the earth,

into the heavens, to conceine any one pure or refined thought. Why then hall not thou the wit thus to thinke with thy felfe? What? those that are Saints and Angels in regard of mee, are they yet deceined in judging themselves to be in state of salvation?how groffe then is my errour, in being thus conceited of my felfe? If some that have journyed in the wilder. nesse to Kadeshbarnea, shall yet never enter into Gods rest, shall those that neuer left Egypt ? Is the stony ground reprobate ground ? and can the high-may

ground be good?

As long then as thou are cast behinde the temporarie, thou art miserably deceived, if thou thinkelt well of thy felfe: So also art thou, though thou half attained vnto him, vnleffe withall thou outstrip him, artaining to that which no Temporarie, as long as a Temporarie, either is or can be. O thou wilt far what's that ? Anf. I have already shewed it in the detection of the particular deceits of the Temperary, yet thus much may be added. The chiefe difference our Saujour in the Parable maketh betwixt the best of the other grounds, and the good, is this; that those onely signified by the good ground, hadged and konest hearts : for the stony and thorny hearers brought forth fruit, but they wanted the same good and honest heart, and in stead thereof, had either 1 stony, or thorny: see then what it is wherein the true Christian excelleth the Temporary, namely, the good and the honest heart. The honesty of the heart's to be referred to the intents it hath in the doing of particular actions: so, that is an honest heart which aymes at the right in that the doth:the goodnelled

Wherein the true Christian goesbeyond the volound Luke 8.15.

the heart is to be referred to the inward renewed good qualities. So that a good heart is a heart which by regeneration is changed, cleanfed and purged of the former naughtinesse, and so indued with another kinde of nature and disposition, whereby it hateth all sinne, and loueth, sauoureth, and affecteth things spirituall. Here then is that we must narrowly examine our selves by, if we will not be deceived by our owne hearts, in judging our selues to be Gods children, when we are not. If any man (faith Paul) be in Christ, hee must become a new creature. Hee must have that same cleane heart of the Prophet created in him, and that same right first renewed in him. Hee must be renewed in the very spirit of his mind; in the most inward and subtile parts of the soule, as it were the quinteffence of it. And this happily may also be the meaning of the Apostle, praying for the Thessalonians, that they might be fanctified throughout in their foules, bodies, and firits : by firit understand. ing the same thing that in the other place to the Romanes, the best and choisest of both the parts, both soule and body. Here is the maine defect of the temporary. Though hee may seeme to be renewed in his mind, yet not in the firit of his minde : to be fanetified in soule and body, yet not in the spirit and quintessence of both. He reserves that for some fin or other, which is closly harbored and nourished there. Like as the thornes have as it were the best spirits of the ground, and doe drinke up the very creame and flower therof, so that the fruit come to nothing, being robbed of it nourishment by the thorns. Not but that there may be and are many secret corruptions in the truely

2 Cor.5.17.

Pfal. 51.10. Ephef. 4.23.

Thef. 5 23.

Luke 8.7. χαισυμφυείσαι αὶ ἀκαν-Θαι.

Marke 4 80 ἀνα βαίνοι 7α, και αὐξανοι - Ι truely regenerate: for even the good ground may have thornes: but yet these corruptions incroach not ypon the spirit of the soule; that's reserved for the grace and spirit of God; these thornes get not the fat of the loyle, the good corne feedes on that, the thornes do not grow up together with, and so ascend and climbe vp aboue, and ouer-top the good fruit nay, the good man playes the good busband; and is euer and anon cutting vp those thornes, thereafter as he feeles them: Therefore it is faid excellently of the good ground, that it bringeth forth fruit encreasing and ascending; which seemes to be spoken in oppofition to the thorny ground, of which it was faid, that the thornes grew vp and ascended, namely, about the corne. But in the good ground, though there may be thornes, yet the corne ascends aboue the thornes, grace is superiour to corruption, and keeps ic vnder.

Let vs not then deceive our selves with the temporary, for that wee have some feelings, some motions, some good affections of ioy, seare, sorrow, or such like, if there be but any one thorne, either of coverous like, if there be but any one thorne, either of coverous like, as in Indas, Demas, Simon Magus; or of vaine-glory and ambition, as in 1ehn, Agrippa; or of any other naughty affection, it is enough to choake all grace, and starve all goodnesse; so that, as our saniour speaketh, wee must needes become unfruitful. The divell can be content to let vs pray, preach, heare, and doe all these things with some feeling and affection, and herevpon to indge our selves to be true Christians, as long as his interest in our hearts continues, as long as he may have sure hold of vs. by

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any one raigning fin : For right well he doth know, whatfoeuer good we conceiue of our felaes, wee doe but deceiue our selues; we are still, as it is said of Simon Magus, in the gall of bitternesse, and in the bond of Acts 8. iniquity. It stands vs in hand therefore throughly to gage these deepe hearts, even to the bottome, and to cry with Danid, Try mee O Lord, proue me, whether Pfal 139.23. there be any way of wickednesse in mee. If there bee a thorne in thy foote, thou canst goe but haltingly: if any inordinate lust or defire be ingrafted into thy affections, though with Agrippa thou maist be much moved with the preaching of the word, yet with him, thou art but an halfe and halting Christian. Doth the love of worldly honour, pompe, praise, and profit prevaile in thee?then know (thou spirituall adulterer, or adultresse) that the love of the world is Iames 4.4. enmity with God, and that in whom the love of this world is, in him dwelleth not the love of the Father. Neuer then bleffe thy foule in any of thy good defires, or affections. How canst thou beleeve when thou seekest Ichn s. elery of man, and not of God? faith our Sautour: never tell me that thou burnest in holy scelings, as long as thou burnest no otherwise then the bush, which burned, but confumed not : as long as the inward corruption of thy heart remaines vnwasted, for all these burnings, thou mayest burne in hell for ever. Rest not then in thy deceiveable feelings and flashings of ioy. Though these thy feelings, desires, and motions be good, and come not alwaies from Sathanicall illusion, but otherwhile from the spirit of God, as the Scripture plainely teacheth, yet they are not sufficient. It is well indeede that thou art come further



Exod 2.

Heb 6 4.

then

Mark. 10,21.

Galath. 3.4.



then the common fort of the world, who know not what these feelings meane, that being the itonic, or thorny ground, thou art neerer to the nature of the good ground, then the high-way ground, but what? becaule thou art come thus far in the way, wilt thou goe no further? doest thou therefore thinke thy selfe well enough?no; as our Sanieur faid to the yong man lo say I to thee; One thing is yet wanting: this same good and mortified heart. There lyes in thee some leauen of hypocrifie, that must needs be purged out; some roote of bitternesse, that must needs be weeded vp; some thornes of couetousnesse, pride, vaineglory, that must needs be cut downe. Loe, my brother, thou art come out of Egypt, thou halt gonea great way in the wildernesse, thou art not now farre from Canaan, thou art come even to the very next borders; two or three strides more would set thee in the landit felfe: Wilt thou now foolishly mocke thy selfe, to thinke thy selfe in Canaan, because thou art on Mount Nebe, within fight of it, and fo goe no further? Wilt thou thus 'oose all thy other labour and travaile? hast thou done so many things, suffered so many things in vaine? hast thou therefore prayed, preached, heard, read, conferred, fasted, and suffered the taunts of the wicked all this while for no other end but to goe to hell together with them?Oh take a little paines more; thou hast many goodly graces, and they make thee to thine as a goodly and beautifull Temple of the Holy Ghoft; Onely one thing is wanting; there is some errour in the foundation; I doubt mee, it is fandy, thou must needs digge a little deeper : get a little more humilitie of spirit, and

and truth, and purity of heart, or elfe when a ftorme comes, all thy other labour about the building will be loft. I am the more earnest in this exhortation, because of those fearefull ship wrackes which many ships, richly laden with many pretious iewels of Grace, have suffered in all ages, vpon this rocke of an enill and vnrenewed heart. O then take heed of it, as the very bane and poylon of all grace, and lo the onely cause of those many deceits of the temporary beleevers. Enter therefore into those darke closets of thy heart, take the light of the Word in the one hand, and the [word of the Spirit in the other: and whosoeuer Agagite or Amalakite that light shall discouer, kill, spare none, with Saul, make hauocke of all, an universall destruction; save but one, & thou destroyest thy selte: Whatsoeuer be the outward flourishing show of thy graces, it some sinne lie couered under them at the core, it will poyfon and rot them. Oh how much better to have gracelye in the heart, conered under many corruptions, as it doth often in the regenerate? for, when corruption lies at the heart, couered under many outward graces, then it eates vp and devoures the nourishment which grace should receive from the heart, and so our graces become leane flaruelings, and in time the thornes that at first lye hid, sprout forth, and ouer-grow the corne, and so vnhappily dash those hopefull beginnings, which seemed to promise a very large and ample haruest. Contrarily, though a man haue many corruptions, and yet truth of grace lye fecretly in the heart, it will by little and little eare out all those corruptions. Wee see then what it is we must

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specially labour for, if wee would be freed from that deceit of heart wherewith the Temporary is beguiled, with whom the Diueli playeth as the Cat doth with the Mouse: He lets them in some fore goe out of his hands, in that he giveth them leave to doe many things, and doth not hinder them in their joy and alacritie of spirit, or feruency of zeale, in which regard hee is said to be cast out, in the Gospell; but vet as the Cat will have the Mouse still within her reach, that if the offer to run away the may prefently apprehend her; euen so doth the Diuell here: he is fure to have thee within the reach of his paw, as long as thy heart within is polluted with the love of any one sinne: see then if thou canst deceine this roaring Lyon thus sporting with thee, (as sometimes we see the poore Moule doth the Cat) wholly escaping from him, by thrusting out that one sinne, that still possesset and defileth thy heart, and instead thereof entertaining the word and spirit of God. Till thou dost this, thou art but in a damnable case, whatsoever thy flattering heart tels thee! Thou must with David refraine from every evill way, before thou canst be the true child of God, a true keeper of his word. I have refrained my feete (that is, my affections) from every early way, that is, from the love and delight thereof, that I might keepe thy word: And Iames tels thee, that onely that one sinne of an vngouerned tongue, is sufficient to discouer the falsenesse of thy religion, what ever be thy profession.

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Pf.d. 119. 101.

lames i.



### CHAR. XII.

Of the deceit of the heart, in giving directions for our Actions.

Hauing thus spoken of the first part of the deceitsum esse of mans heart in judging, namely, in judging of persons; now were come to the second, injudging of actions. And this is two-sold; in forejudging, in after-judging. The judgement of aduise, and direction for the doing; and the judgement of censure, and sometimes correction after the doing of the actions.

The deceits of the former kind are almost infinite. The booke would swell too much, and I should but weary my selfe and the Reader, largely to prosecute them all: Onely I will point at some of the chiefest heads. These deceits therefore, for direction, are either in regard of the rules for the government of our actions, or of the actions themselves.

For the rules, our deceitfull hearts prescribe specially three deceitfull rules, to square our actions by. First, the light of naturall wisedome, which being so much degenerated from that at the first creation, and of a cleare shining lampe, become a stinking snuffe, who seeth not that this light is plain darknes it selfe? The wisedome of the sless is enmitte to God. Secondly, the custome of the times, and examples of the multitude: As though the way of manners were like the way to great Market-townes, to be knowne by the multitude of soot-steps, trampling and beating vp-

The second deceit, in judging of Actions.

In direction

I Fer the rules.

I Light of Na-

Rom 8.7.
<sup>2</sup> Custome.

on

Non dubitaret furere si cum paucioribus surerent; nunc sanitatis patrocinium est insanitatem turba. Sen.

3.Our owne intention.

2 Sam.6.7.

Pro. 16.25.

2 For the Actions themselues

r Against the whole Law.

r. Thoughts are free.

Rom 7.7.

on it for as though men should be as filly as sheepe. to follow whether-foener their companions leade them? For furely how many things are there done which would argue the doers, either sheepishly simple. or ragingly furious, if they did them alone, or with few companions? whereas now the multitude of their companions in madnesse, is the onely proofe they have to prove themselves in their right mindes. Thirdly, our owne intentian and meaning, that ifir be good, then so is the action also, which the Scripture refuteth by the example of Vzzah. These are crooked rules, and blinde guides, which blinded and deceived-hearts chuse to themselves. But heere that of Salomon is true, There is a way that feemeth good in a mans owne eyes, but the issues thereof are the wayes of death.

The deceit of the heart in judging of the actions themselves, is either against the whole Law in generall, or in special against either Table: All which to name were endlesse. Wee will onely cull out some of the principall.

First, against the whole Law, I observe three more

speciall deceits.

r. That thoughts are free, that we shall not be accountable to God for them. Paul himselfe, though a learned Pharisee, yet was thus deceived in judging of thoughts not consented to, which are forbidden in the tenth commandement: I had not knowned (saith hee of himselfe, in his Pharisaisme) that lust had beene sinne, unlesse the Law had said, Thou shalt not lust; But the grosenesse of this deceit may easily appeare: for what reason is there, that the author of treason

treason should be punished, and the first plotter and contriuer should scape? Now the first beginning and hatching of any finne, is first in the thoughts of the heart: And if Kings will have their fervants in their accounts, answere even for pence, why may not God call vs to a reckoning, even for our smallest debts? And it men punish words and deedes, because they fee & know them, why then should not God punish our thoughts, which hee knowes farre better then any man can doe our outward actions? Wee must therefore make conscience of the idle rouings of our braines; our very thoughts and imaginations must stoope, and doe homage to God, who hath required of vs to bee loved with all our thoughts, and biddeth vs tremble even at the very first rising of evill thoughts and motions in our hearts, and finne not: But alas, many doe invert the sentence, and in this kinde very boldly sinne, and tremble not.

2. That words are but windo: Yea, but they are such a winde as shall blow thee violently into hell, and shall be the bellowes to kindle, yea, the suell to seede the slames of that vnquenchable fire: For by thy words thou shalt be instified, and by thy words thou shalt be condemned, and for every idle word must thou give account to God at the last day, vnlesse Christ have given account for it before. What a dotage is this, to thinke that our Tongue, our glory, may bee made our shame, our greatest ornament, our soulest deformity; our best, and yet withall one of our least

members, a world of wiekednesse?

3. That the outward workes of the Law are sufficient. That in the first table, it is enough to come to Church.

Luk 10.17.

Pfal. 4 4.

2. Words are winde.

Mat. 12.37.39.

3.Outward works enough.

Church, and to mumble ouer a few prayers in ones bed, &c. in the second, enough to live quietly, and pay every man his owne, and not to breake out into scandals. This deceit possessed the Pharisies, who in their interpretation of the Law, restrayned the prohibitions of murther and adultery to outward grosse murther and adultery. So their Philasteries were not so broad, but their expositions of the Law were as narrow. In the same errour was he, that hearing the commandements of the second Table rehearsed to him by our Saniour, answered, All these have I kept from my youth: but wee must know that the law in every commandement is spirituall, and bindes the heart as well as the hand.

Math, 19.20.

2. Against either Table, The first

Math 22.38.

mav. Pehouela Omnes religiones reste incedere. Against the first Table these deceits:

I. That the workes of the first table are inferiour to the fecond. Hence is that opinion, that it is easier to love God then our neighbour : Hence also it is, that there is often seuerer discipline against drunkennesse, theft, blaspheming of great men, then against prophanation of the Sabbath, blasphemous oathes, and other such like, as great breaches of the first Table, as the named sinnes are of the second; Whereas yet, the first and great Commandement is, Thou shalt love the Lord thy God. 2. That God may be worshipped according to our owne denise, without the warrant of his owne word. Hence that Atheistical omni-religion, and that opinion that all religions doe well, a man may be faued in any :hence thole swarmes of wil-workes, and worships, which naturally we preferre before those commanded by God. But shall the King set downe himselfe the rule of his

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ownehonor to be performed by his subiects, and not leave it free to every country-clowne to doe as they lift: and shall wee, farre more vnable to set downe any fashions for Gods religion, then the rudest ruflicke for a Kings civill worthip; shall wee I say, take vpon vs to determine ought of our selues, in Gods worship? Men haue thought it a disparagement to them, when their feruants being commanded to doe something, have done otherwise; not yet in contempt, but because they did see that other way which they tooke, to be better for their masters purpose, then that which was commanded them. Crassus caused his Malon to be whipped, for that being commanded to fend him the greater mast, hee sent him the lesse, onely because he knew it to be fitter for the turne whereto he would vie it. Doe men thus stand vpon it? foolish men, will they hauetheir owne wayes followed, without giving placeto the better courses of their inferiours; and car c'ed, whose foolishnesse is wifer then our best w. Lome, can heetake it well, that our folly should thus take head to it selfe, presuming to checke and correct his wisedome?

Against the fecond Table there are also many deceits; as; That every man may be for himselfe, and make the most of his owne, and doe with his owne as helist; that the officious and sporting lie is nothing, whereas, Galat. 1.10. wee must not speake truth to please men, much lesse then lye: that it is the signe of a base mind to put up an injury, which yet the scripture termeth our glorn, and an hundred suth like. But me thinks it is unsavory raking in this dunghill, let us

Gell.nost.Attie. lib.1.cap. 13.

The fecond.

Prou 9.11.

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# The deceitfulnesse of mans heart.

therefore leave this point, and come to the hearts indgement of actions after they be done, and fee how that also is deceitfull.

## CHAP. XII.

The deceitfull indgement of the beart in censuring our actions already done, and more specially the shifts it reset for excusing of sinfull actions.

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Iohn 16. 16

Felix scalus virtus vocatur; Tullius de diun 1,2. Towit is deceitfull, not onely in the sentence it passeth upon evill actions, but also upon good.

1. For good actions, two wayes: first, by condemning the innocent, and accusing us for them, as if wee had sinned; as when an Anabaptists conscience accuse the him for swearing before a lawfull Magistrate, lawfully exacting it; when a Papists for eating an egge in Lent: secondly by setting the good we have done at so high a rate, making a great deale of nothing.

2. For euill actions, the judgement of our hearts

is deceitfull two wayes.

First. in iustifying the guilty, acquiting vs for them as if wee had done well; as those our Sauiour speaketh of, that should indge of the murther of the Apostles, as of good service performed to God. And this deceit is the stronger, if the sinne be happy in successe. Then vile wickednesse shall be graced with the name of vertue it selfe. Dionisius after his spoile of an Idols temple, finding the windes fauourable in his nauigation; loe said hee, how the Gods approve of Sacriledge. Hee blessed himselfe in his supposed

facriledge, because of the good successe that insued. This was likely also to be Ieroboams deceit, that his Calues were not so euill, when he saw how the Prophet, which so thundred against them, was afterward stayne of a Lyon. This also was the deceit of those wives in Ieremy, that iustified their idolatrous incensing to the Queene of heaven, by the plenty and peace then injoyed, in regard of that scarcenesse which followed the leaving of that idolatry. Like as many of the I/raelites, when they were brought into the defart, where was want of all things, in regard of that which was in Egypt, they preferred Egypt; as now many, blinded with the same deceit, prefer Popery in the same respect, before the Gospell. But for the delivering of our felues from this deceir, we must know, that wee must judge of the goodnesse of the successe, by the goodnesse of the action, not contrarily of the goodnesse of the action, by the goodnesse of the successe.

Neither is this deceit of indging our finfull actions lawfull and good, proper onely to the blinde worldlings, but incident also to those that have some knowledge and sence of Religion, yea, often to the truely godly themselves. David cryes out, Who knoweth the errours of his wayes? How many secret sinnes have the best, which they are so farre from accounting sinnes, that they beare themselves out in them, as instand warrantable? Of this kinde was the Polygamie of the Patriarchs, whose living and dying in that sinne, without special repentance for it, is to be imputed to this deceitfulnesse of heart wee now speake of. And so no doubt it is still with vs, that

1 King 13. 22.

Ierem 44. II.

Pfal.19.12.

many

Math 1: 19.

1 Sam. 1.14.

2 Excusing them, by

many finnes goe currant with vs, without the least checke, in regard of the generall sway or the times. But this deceit is farre more grieuous in some, who being something like true Christians, (but indeede are not) are often fouly illuded by sathan. So that as once Iofeph tooke the conception of the hely Ghoft.to be an adulterous feede, so these men, contratily, take adulterous conceptions, that is, some thoughts and affections which spring from pride and vaine-glory. to be spiritual conceptions of the holy Ghost, and to come from zeale, and piety: and as once Eli and thole mockers, Acts 2. imputed the true worke of the Bi. rit to drunkenne fe, so these, through the deceitfulnes of their hearts, father upon the spirit certaine motions and actions, that are indeede the fruit of a certaine kinde of drunkennesse and giddinesse of intoxicated mindes.

The second thing wherein the sudgement of the heart touching our sinnes shewes it's deceitsulnes, is this; That if the action be so grosse, as that it cannot be excused in it selfe, yet to excuse it as it was done by vs. That though it cannot excuse it wholly, yet it will exceedingly extenuate it, making it to be in vs, and as we did it, but a veniall, a petty, and pardonable sinne. As the vniust steward in the Gospell for a hundred pounds set downe sifty, so deals wee, nay worse, with our debts to God, that is, our sinnes; Talents are made farthings, and farthings meere nothings; Great sinnes are made little sinnes, and little sinnes no sinnes. And here especially doth the cunning deceitfulnesse of the heart excell. It doth so straine and stretch it wits, even as it were on

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tenter-hookes for to finde out excuses, as it were figleanes to couer our nakednesse, and thickets to lurke in, if it might be, vnefpyed by God himselfe. This is that deceit Danid meant, when he faid, Bleffed is that man in whose heare there is no guile; namely, to minse or mittigate the grieuousnesse of his sin, by the inuention of witty and colourable excuses and extenuations: And this, as it may feeme, hee spake out of his owne experience, in that his grieuous linne in the matter of Vriah; for in this point the Scripture taxeth him for want of vprightnesse of heart, and therefore also himselfe at length, in his repentance, taking notice of it in himselfe, cryeth out, O Lord, thou lonest the truth in the inward parts, thereby implying, that in that sinne hee had discouered much deceit, and want of truth and vprightnesse; now, in what more then in this, that he fowed cushions under his elbows, that hee might fleepe securely in his sin, and after he had built the wall he dambed it with the votempered morter of his owne vaine and friuolous excules; as that a King had equall authority ouer all his lubiects, and therefore, fince some must needs be exposed to more perill in the warres then others, he might as well put Friab to that hard lot, as another; that as long as Vriah was not flaine with his owne hands, but in the warres, hee was not guilty of his death, and divers such like inventions? And who shall not in some measure discerne this deceit? how bufily will our hearts lay about them to finde some pretence or other for the lessening of our sinnes, to make them sceme lesse odious and vgly then indeed they are? So that, though when we come to giue

Pfal. 32,2.

Pfal.51, 6.

Ezec, 13.10.11

# The deceitfulnesse of mans heart.

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give indgement, wee cannot wholly free our telues, but must needs give in the verdict against our selves, yet wee will doe it as fanourably, and with as great respect as may be. Like Danid, that when hee could not but fend his subiects against Absolom, ver willed them to have special care of not hurting him: But when our deceitful hearts would vrge vs to thew this fauour to our Absolom, to our darling fins, we should no more regard them, then loab did Dawids charge concerning Absolam, but with stomacke and courage runne them through with the two-edfword of the spirit : and not, as viually wee doe, onely give them a little pinch with our finger, or pricke with a pinne. But let vs fee the particularities of these deceitfull excuses.

1. Corruption of nature.

Vitia noftra quia

amamus de fendi-

mus, & malun us

excufare illa qua

excutere. Sen.

Ep. 116.

Arift. Eth.lib. 3. cap.s. דסוק מבשטטטעσι διπλα τά OTITIHA.

The first is, so plead the corruption of nature; O fay fome, when they are inftly challenged, we are but flesh and blond, borne in sin, our corrupt nature asa mighty areame carries vs away violently: Wee are but weake fraile men; no Saints, no Angels. Thele fe not that this is fo farre from lessening, that it rather aggravateth their finne: For as the Philosopher fayo of those that excuse their sinne by drunkennelle, that they deserue double punishment; first, for the drunkennesse, then for the sinne committed in and by their drunkennesse: so likewise is it heere; Wet descrue double damnation; first, for this corruption of our nature, and then for the fruits of it in our actuall transgreffions; because as the drunkard is the cause of his owne drunkennesse, so weelikewife of our owne corruption of nature; for God made vs holy and righteous, after his owne Image,

but we our felues in our first Parents of fied & corrupted this holy nature. And therefore David when in that Penitential Pfalme, his repenting heart even fludied with it selfe, how to make his sinne out of measure sinful, and to raise it vp to the highest degree of rebellion, hee bringeth in the mention of his corrupt nature, as an amplification thereof, In finne Pfalm.51.5. was I concessed, and in iniquity brought forth; And left it might be thought that hee did cunningly alledge it to leffen his finne, hee addeth, thou loveft the truth,

no fuch deceitfull cloaking.

The fecond cloake, are the examples of the faults of boly and godly men, especially those in the Scripmre; as Danids adultery, Peters denyall, Lots incest, Neahs drunkennesse,&c. How many are there that vpon these examples doe beare and boulfter themselues out in the same or the like sinnes? But what a frange deceit is this, that that which increaseth fin, should be vsed as a diminution thereof? for by how much the person that sinneth is greater, by so much also is the sinne it selfe: Adultery by Davids example was made so much the viler, by how much Damids holinesse exceeded others. Againe, what a groffe delusion is this, that that which indeed is an argument of feare, should be made an argument of boldmesse in sinning? for who in his right minde would not reason thus with himselfe? Did Danid, Peter, and other such worthies fall so dangerously, that had so excellent a measure of the spirit? oh then it standeth me in hand to looke to my selfe, whose feet are farre more feeble, and stand in far more slippery ground. Surely, if the Saints were aline againe, and heere

2. Examples of the godly fin-

Audiant qui non ceciderunt,necadant, qui ceciderunt out furgant: non cadendi exemplum proponitur, fed cicideris, resurgendi. Aug, in Pfal, 51

with vs on earth, as there would be divers other matters of griefe vnto them, fo I thinke nothing more, then to fee the horrible abuse, as of their ver. tues, so of their imperfections : of their vertues, when in that regard they are defiled by the superstitions Idolater: of their infirmities and imperfections, when for them they are made the patrons of hatefull and shamefull deformities, by the loose Libertine. Asit would grieve them to see those vertues, the weakenesse whereof made them to fall downe before God in humiliation, to be raised up to such an height asto make others fall down to them in adoration; lo alfo to fee their fins which wrought shame in themselves.to worke impudency in others. If David had committed adultery, as thinking it no fuch great matter, because of the example of some Prophets before him, there had bin some more colour in his excuse : But David fell onely through his own concupifcence not voon any patronage of holy mens examples. A Prophet with his words rebuked him for his lin; no Prophet with his deeds fleshed him in his fin. Why dost thou love in thy felfe that which David-hated in hmfelfe!

To conclude this point, the examples of holy men in things imitable, are compared by the holy Ghoff to the Israelites cloud, that led them in the wildernesse. But their vnwarrantable examples are like the black part of the cloud, which whosoeuer shall follow, with those Egyptians, together with them, he is like to be drowned in the sea of eternall destruction.

The third shift is their Ignorance, and want of learning: They say they are no Schollers, nor book-learned; and therefore, how soeuer these things they are

Ceciderat laps's cupiditatis, non patrocinio lanchitatis. Correptus est per Propheta non lapsis est in Propheta. Hoe in te amas quod Dauid in se edit? Aug. in Pfal.1.

Heb.121.

3. Ignorance.

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accud of, would be scarce tollerable in others, yet in them they are very excusable. For the discouery ofthis deceir, we must vnderstand, that there is a twofold Ignorance. A plaine and simple ignorance, & also a wilfull and affected. The plaine & simple ignorance, though it may extenuate, yet it cannot altogether excuse. The ignorance of thy Princes Lawes will not excuse thee in his Court, and thinkest thou that in Gods Court, who is farre seuerer then any mortall wight, the plea of ignorance shall be heard? for as the Princes lawes are printed & published, and therefore may be known, vnlesse we be either carelesse or wilfull; so also are Gods. Art thou then ignorant? the fault is thine owne, it cannot therefore saue thee harmelesse. No, the servant not knowing his Masters will, must be beaten with some stripes, if he do it not, though not with so many as he that knowing it does it not. But yet if his ignorance be the second kinde of ignorance, wilfull and affected, then hee shall be beaten with as many if not more: for this kinde of ignorance increaseth the sinne, rather then any whit lessens it. And heare, as in the case of drunkennesse, double punishment is worthily descrued; because they doe willingly thut their owne eyes, that they might not see, and doe of set purpose nuzzle themselues in ignorance, though the light on every side incompasse them, thinking thereby to procure to themselves a libertie of sinning, without guiltines: but they are deceived. Here truely hath place that laying, The ignorance of the truth can bee no excuse to Saue their condemnation, who had they had a will to seekethetruth might easily have had the skill to finde it.

Excusat à tanto, sed non à toto.

Luk.12.47.48.

Auth. op. imperfect. in.
Math. hom. 44.
Nec potest eis esse excusatio condemnations ignorantia veritatis, quibus suit
inueniendi facultas, sifuisset
querendi voluntas.

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23, 22. q.76. ar. 4. Contingit quandoque qued ignorantiadirette & par se sit voluntaria, sicut cum aliquis sua Sponte nescit, ut liberius peccat. Et talis ignorantia, vt ougere voluntarum & peccatum. Ex intentionem voluntatisad peccandum prouenst, quodaliquis vult subire ienorantia damnum propter libertatem peccandi.

4. Translation vpon others.

Epist.50. Nefeit se cæcam,
fut inde rogat
pædagogum vt
migret, Ait
domum tenebrosamesse.

They double their guiltinesse, they twist the bonds of their iniquities stronger, and adde further weight to their sinne, when they thinke to make it lighter. To this purpose Thomas the Schoole-man, speaketh very indiciously, thus: Sometimes it happeneth that ignorance is directly, and in it selfe voluntary, as when one is willingly ignorant, that hee might sinne the more freely. And such ignorance seemeth to increase our voluntarinesse, and so our sinnes for it proceedeth altogether from the intention of the will set upon sinning, that a man will willingly suffer the damage of ignorance, to enjoy the freedome of sinning.

### CHAP. XIII.

Of the deceit of the heart in translating the sinne from our selves upon some other cause.

THE fourth deceitfull tricke in clearing our selves, when guilty, is that of Translation, when by laying the fault vpon some other cause, we would altogether disburthen our selves thereof. Wherein the heart of man is so subtile, that if it can finde out any other thing or person, that in the least sort may seeme to be but the least piece of an occasion, that shall bee sufficient to free it selse of all manner of blame. Harpast, a blinde woman in Seneca, would not yet be perswaded that she was blind, but found sault with the house wherein she was, as being over-darks so fareth it with vs in our spiritual blindnesse, and other such like desects; hard is it if we finde not out some

something that must ease vs of all the burthen of the

As first of all, how vsuall is that translation vpon the flesh. O say the prophane, as of olde in Austerns time, so still when charged with their wickednesse; not we, but the flesh. We of our selues have good wills to doe otherwise, wee like and approve of the best things, but the flesh over-masters vs, that, as a violent streame carries vs away. And therefore wee trust we may say with Paul, It is no more wee that doe it, but sinne that dwelleth in vs: but this is a grosse deceit.

For first, they should consider who Paul was, that vsed these words, and of what sinnes; not open and grosse, from which even his Pharisaisme was tree, but of inward instrmities, whereby he selt the perfection of his good workes to bee hindred. How shamefull then is it to bring that in defence of open scandals, which is spoken concerning privile and secret infirties?

Againe, none can say concerning their sins, that they are not theirs, but the fless, saue they, who besides the fless have the spirit incountring the fless. But in these kinde of men, in whose mouths this excuse is so ordinary, there is no strife at all betwixt the spirit and the fless, for they are nothing but fless; neither is there any thing in them but corruption: Therefore is it an idle speech of them to say, not we but the fless, that is, not we, but we: For what else are they but fless, in vnderstanding, memory, will, affections, soule, and body, &c? But yet when they are to commit some sin, they seele some resistance. True:

1. Vpon the flesh.

Multi concupificantis carnalibus victi commentumt quaque facinora, & immundicijs tam pessimus volutantur, quas turpe est etiam dicere, & dicunt sibi ista verba Apostoli, Non ego, & c. Aug.

Phil.3.

The difference of the combate in the vnregenerate from that which is in the regenerate.

Rom 7.22.

7.22.

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lob 15 16,

but this resistance is not from the minde renewed, & fo consenting vnto, and delighting in the Law, as holy and good, as in Paul; but from the minde enely inlightned, to fee the fearefull punishments that shall follow vpon the sinne. And hence it is that the combate in the regenerate is in the same faculties of the Soule, betwixt the will and the will, the affections and affections; because as every part of the Soule is partly carnall, partly spirituall, so also the will and affections. Whence it comes to passe, that when the renewed part of the will caries vs to good, the vn-regenerate part, that is, the flesh, swayes vs to evill. But the combate in the vn-regenerate, is betwixt diners faculties of the foule; as betwixt the vinderstanding and the will, betwixt the conscience and the affections; The will and affections of an vngodly man doe not hold backe, or make any relistance, when hee is tempted to sinne: for they are wholly carnall, and have not either the least hatred of the finne forbidden, or love of the Law forbidding it, and therefore they are fet a gogge, and drinke in iniquitie, as the fish doth water: but onely his conscience, inlightned by God to fee the terrour of the punishment, causeth a demurre to be made. Hered in his incest may feele inwardly some objections alledged against it, but yet he loues his incest with al his heart, and in like manner hates the seventh Commandement forbidding it, and wishes with all his heart, there were no luch Commandement. Those obie-Aions therefore are made, not by his will delighting in the Law, and so saying, How can I doe this and sinne against God? But by the minde terrified with the threat-

threatnings of the Law. The voyce of Danids conflict with himselfe in his adultery was this ; I confent to the Law, that it is most boly and inst in forbidding adultery, and therefore I cannot wholly give my afcent to this adultery. The voice of Herods strife in his incest is this, I confent to the Law that it is true in threatning incest with the curse of God, and feele terrour in the apprehension of it. So that the opposition which the regenerate make against sinne, is from the apprehenlion of the goodnes of the Commandement: the opposition of the varegenerate, from the apprehension of the truth of the threatning: the former from love, the latter from feare.

Now though this be sufficient to discouer this deceit to those that will deale faithfully with themselves in the examination of their owne hearts : yet, for the further stopping of the mouth of iniquitie, that excellent speech of the Apostle is to be remembred; The flesh lusteth against the spirit, and the spirit a- Gal 5.17. gainst the flesh, and these are contrary one to another, so that ye cannot doe the same things that ye would. Where the flesh is refisted by the Spirit, it neuer wholly prenayles, but in spight of it teeth is broken of her will, it cannot doe that it would; but in these men the Flesh doth whatsoeuer it would; the action of sinne is as ready as the temptation; they live, they lye, they wallow, and tumble themselves in their sinnes; they make a daily trade of their vncleannesse, prophanenesse, worldlinesse: shall any man now perswade mee that the spirit is in them, struggling with the flesh? Certainely, if there were but the least dramme of the spirit to resist, the flesh

Sed illud (bont) placebat & vincebat, boc (malū) libebat & vinciebat. Aug. confest 18.c.s.

should

1 Cor.9 27.

should not sinne thus freely, without interruption: it should not alwaies hold the reynes, and sit at the helme. I beat my body; that is, I molest and vexe the stellh, the olde Adam, that is in mee; and marke what followes, I bring it in subjection. Where then the flesh alwaies flourisheth and triumpheth, and is neuer brought vnder, there neuer is any true resistance, there is no spirit, the aduersarie that should trouble it.

obiect. But it will be said, did not Danid in his adultery doe that which his fleshly will would? Ans. No; not wholly, not fully. For first of all, by reafon of the relistance of the spirit, he could not take that fulnesse of pleasure which a venerious Epicure would. Further, the flesh would have had him slept fecurely, and gone on flourly full in that finne, and to have done as much to others, as to Bath (heba, but because of the contradiction of the spirit gaine-saying the flesh, hee could not so blesse his soule in his finne, he could not lye tumbling in his mire, but was forced to rife vp, and wash himselfe in the waters of repentance. And wilt thou, that after thy fitting downe to sinne neuer risest againe, vnlesseit be as those Israelites, that fate downe to eate and drinke, and rose up to play; that is, to the doing of some worse matter: wilt thou plead the combate of the flesh and the spirat? Excellently Saint Austen. The flesh lusteth against the spirit: If the spirit doe not also lust against the flesh, they commit adulterie: For what should hinder? But if the spirit lust against the flesh, then I may see thee indeede shrewdly affaulted, wholly vanquished I cannot.

Exod.32.6.
Caro concupifeit
aduersus spiritum, si non concupifcet & spiritus contra carne,
fac adulterium:
Si autem spiritus
concupifeit aduersus carnem
luctam vides,
victum non video. In Euang.
S. Ioh, ser.43.

Well

Wellthen , the varegenerate cannot excuse their finnes by the flesh, because the flesh and they, being all one, in accusing the flesh, they accuse themselves. What then? May the regenerate? Neither: for wheras the flesh in them is onely a slave & captive, deadly wounded by God, at first conversion, and daily awed by the contrariety of the fpirit, that they yet should be foyled by the flesh, that the flesh should so farre preuaile with them, as to bring forth the fruits ofdisobedience, this seemeth rather to adde, then any whit to diminish their sinne : for as for the wicked, they are nothing but flesh, they have no adverfary to the flesh in themselves, that might buckle with it: but the godly they have the fpirit, which of it Matth. 26. selfe as Christ sayes, is prompt of ready, but that weby our floath and negligence disable it. Therefore the Scripture vpon these grounds exhorts the godly to good duties, because of the regeneration of their nature, whereby they are in some measure enabled to subdue their corruption, and so to performe obedience; as S. lames, having made mention of our new-birth: Of his owne will begat he ws by the word of truth, thereupon inferreth, Wherefore les every man be swift to heare, flow to speake, erc. And S. Peter ha- 1 Pet. 1,22,23. uing exhorted to love one another, with a pure heart feruently, annexeth this reason, Being borne a new, not of mortall feed, but immortall, erc. Now as it is shame. full for aman that hath strength, & is furnished with weapons, to suffer the theefe to take his purse from him: so is it for the regenerate man, whom God in his regeneration hath endued with spirituall life and strength, whereby he might beable to striue against,

James 1,18,19.

and make his part good with the flesh, to suffer it to robbe him of any spirituall grace. Specially when as

the flesh in them is as an underling, crushed & trod under their feet. What a shame is this for a man to be ouercome by his base vassail, who was once already before ouercome by himselfe? This therefore is matter of humiliation, and deeper aggravation of our finnes, that God having dif-armed the flesh, and subjected it to vs, yet wee by our fauouring of it, as the Israelites the Canaanites, have nourished a Snake in our owne bosomes, and have suffered it to grow to that head, that it should be ready to ouertrop vs. Therefore the Apostle doth not extenuate, but aggrauate thefactions of the Corinthians by this, that these things came from the flesh in them, and were fruits of their carnality. Therefore hee fayes by way of vpbrading, Yee are yet carnall. Mans deceitfull heart would have holpen the matter with this: Alas! though wee be regenerate, yet wee are still also carnall in part, and the flesh will be working: But the holy Ghost retorts it thus; as you are naturally carnall, so by your new birth, yee now are become spirituall; what a shame then is this for you, that the spirit performes his office no better in quelling the flesh, that the flesh is still so lusty and lively in you, that one would thinke you were wholly carnall and not spirituall at all; that after so long a time of your regeneration, you art yet so carnall, the flesh still carrying so strong a hand ouer you? That shitting, then, off the fault to the flesh is idle, whether in the wic-

1 Cor.3.3.

2. Vpon the Times. The fecond translation of sinne is upon the Times, and

ked, or in the godly.

and places, where we live, and the wickednes of men with whom we converse. Because the times generally are so corrupt and euill, therefore we thinke if we becorrupt in them , the tault is not ours , but the times. S. Pauls argument is cleane contrary, Redeeming the time, because the dayes be euill. The badnesse of the times did not serue with S. Paul for a cloake to excuse our conformity to the times, in wasting our time wickedly, as others doe; but as a fourre to excite vs to be so much the more carefull of our felues, not to be fwayed with the common streame, in the idle and prodigall expence of our time, but to rescue it out of the hands of sinfull vanities, and to found it wholly for the good of our own foules. And good reason have we to make this vse of the corruption of the times; for, if the aire be generally infectious had we not neede to be so much the more strict in our diet, and carefull in the vse of wholfome preferuatives? Surely the worse the times are, the neerer grow they to their end, and therefore so much the more apprehensive ought we to be of the occasions of good, because the day, in which onely wee can worke, is declining apace, and that fearefull night approacheth, wherein none can worke.

But yet, for all this, it is no lesse vsuall for men to vse this excuse in defence of their owne enormities now, then it hath been eheretofore. Seneca sheweth how in his time many would be ready to pleade thus for themselves, I am not ambitious; but no man can live otherwise in Rome. I am not prodigally sumptuous; but the City will put a man to great charges. It is not my fault that as yet I am not entred into a settled course of

Ephel, 5.16.

Non ego sum ambitios us, sed nemo Roma aliter viueve potes; non ego sumptuosus, sed vrbs ipsa magn. 15 impensas exigit. Non est mess vitis, &c. Quid nos decipimus? non est extrinsccus hoc malum, intra nos est, in visceribus ipsis heret.

Ignis nonrefert quam magnus, fed quo incidat: nam etiä maximum folida non receperunt; vurfus arida, er corripi facilia fcintillam quoq; fouent ufque ad incendium.

Sen. Epift. 18.

Phil.4.22.

Lot in peruersa ciuitate iustus, in monte peccauit, life. It is my youth and hot bloud that doth this. But as he excellently addeth. Why doe we deceine our felnes? This eaill is not from without, from any extrinsecal canse,it is within vs;it stickes in our very bowels. If we lived elsewhere, in other places, and companies. vn. leffe our hearts within were changed, we fhould ftill be the same men. For, that it is not in the place. that wee are thus and thus permerted, will appeare enidently, if we cast our eyes voon others, that have lived in as enill times and places, and yet like fishes, retayning their sweetnesse in the salt sea; like sala. manders, vnscorched in the fire. It matters not so much how great the fire be which lighteth vpona place, as of what quality the thing is whereonit lighteth: for even a great deale of fire falling vpon hard and solide substances would not once kindle, and a little sparkle in dry, chippy, combustible matter hath quickly burnt vp all. So it skils not so much what the place be, as what the minde. Mindes well disposed, and carefully watching ouer themselves have continued in the corruptest places without spot; as Ioseph, Nebemiah, Daniel, Obadiah, in the Courts of Pharash, Artaxerxes, Nebuchadonezer, Ahab; and S. Paul makes mention of Saints in Nerves court, that monster of nature. Contrarily, the minde being secure, or otherwise ill-disposed, the best places haue beeneno priviledges, against sinne. Witnesse Adam, that finned in Paradife; the Dinell, that fell in Heauen, in Gods owne Court: Loe, falling in Gods Court, and standing in Nerves. Let continued chastin filthy sodome, and yet fell grienously in the solitary & retired mountain: vniufly then are places charged.

As vniufly, in the third place, are our callings, and the imployment of them; which, fay many, are fuch, that they must needs neglect the kingdome of God in prayer, reading, meditation, fanctification of the Saboths; which if to doe be sinne, not they but their callings must be called into question. But wee must know that no calling is a calling away from God, no vocation is an auocation fro godlines: but as our Sauiour speakes of the Saboth, so also may it be said of our callings: Man was not made for calling, but calling for man, that is, for his good, not for the hurt or hinderance of his foule. Certaine therefore it is that this is but a deceitfull excuse : for Danid & Daniel taken vp with the many and waighty affaires of civill government(alas, what are thy occasions to theirs) they yet could findeleafure to pray thrice a day. And tell me, thou who thus pleadest the troublesome distractions of thy calling, do they so possesse thee that thou canst neither fleep, nor eate & drink; for all thy bufineffes, I darefay, thou dost not wholly deprine thy felfe of these necessary comforts . And art thou yet to learn, that these are not so necessary for the body , but the exercises of Gods service are as necessary every way for the foule? Remember the examples of the woman of Samaria, leaving her pitcher at the well, & of the Shepheards, leaving their flocks for the busines of Christist learne by them that our particular callings mult give place to the generall calling of Christianity. And good reason, one kindnes deserves another. Our generall calling of Christianity is not so vniust, as to feize ordinarily upon al the time of our particular callings:therefore Christ wil rather rob his eyes of fleep

3 Vpon our Callings.

Mark.2.17.

Iohn 4. 28. Luke 2.15.

Mar. 14.23. Luke 6.12.

and pray all night, then by praying all the day time. rob his personall calling of it due time : Why then should our particular callings be so vnkinde as to encroach vpon our generall calling, and to take from it that little time of the morning and evening, not content with her owne so large allowance : like the rich man in Nathans parable, that fole from the poore man his one onely theepe, having many of his owne, It had beene more tollerable for the poore man to have taken one of the rich mans. And of the twoitis more allowable for the generall calling, to make bold with the time of our personall, then contrarily; both because our generall calling hath not the tithe of that time which the personall bath, as also, because the workes of this calling are farre more worthy and excellent as those which directly and immediately respect God himselfe. And yet thou wouldest noral. low this for a just excuse in him, that all the fixe dayes hath neglected his particular calling, thathe did attendal that while, Prayer, reading, Meditation; How then should thine owne neglect of Gods feruice vpon the Sabboth, and the mornings and enenings of other dayes be excused? thinkest thou by the following of thy worldly occasions? for as under pretence of prayer and meditation we may not be come Monkes, and wholly give over occasions in the world: so neither vnder pretence of our worldly occasions, may we become prophane Worldlings, and wholly for fake the worship of God.

4. Vpon con-Others blame the condition of their life, O fay they wee are poore men, that have nothing to live by, faue these hands. Can wee needy handicrasts-men,

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or poore labourers be Dinines ? Yea, so much the rather, layes Chry softome, may you practise true dininitie. When wrath, enuy, and other fuch like corruptions should be curbed, doth poverty then let thee? or are riches able to master and mortifie such affedions? Doth pouerty hinder thee from being humble, sober, temperate, watchfull in prayer? or is it not rather a great furtherance to thee in all these? Doth not pouerty serue to tame and meeken thee, to take downe thy pride, to pricke thee to prayer? Or what vertue is there that needeth money for the practife thereos? Thou wilt say liberality: yea, but even this vertue also, saith that Father, hath shined more brightly by reason of pouertie: The poore widowes wo mites were a better almes, then all the rest of the richer fort. See then how thou slanderest thy pouertie, the Mistresse of so many vertues. Remember S. Paul a poore Tent-maker, and ver no lesse holy in his shop among his tents, then in his study among his Bookes and Partchments: and by his example learne how thy shop may be vsed, even as an Oratory, or place of greatest denotion. Neuer tell me thy handy labours abstract thy minde from heavenly meditations. Paul a Tent-maker, working with his hands could yet fay, Our connersation is in heaven. Neuer complaine of the pinches of pouerty, that they lay thee open to the Diuels temptations. Who ever richerthen Adam in Paradise? Who ever poorer then lob on the Dung-bill? yet in Paradise Sathan foyled Adam; on the Dung-hill 10b foyled Sathan.

Well, if the fault be onely in pouerty, and not in thine owne corruption, then give thee a more libeΠῶς διυνήσομαι χαροτέχυις ω'ν και πένις Φιλοσοφείμ. Chrysoft.hom. 22.ad.pop.Ank.

Acts 18.3.

2 Tim.4.13.

Ω5 ἐν μονα
5υριφ τῷ ἐρ
γαςυρίφ διν
νύσυ καθέ
ζεδοαι.

Phil.3.20.

rall portion of these outward things, and wee shall see thee mend presently: And so happily thou per-swadest thy selfe; but how deceitfully, the miserable experience of others may teach thee, who, of poore becomming rich, have withall of nought become worse.

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5. Vpon outward occasions.

Τελοΐον διέ
τὸ ἀῖ Τῶ
Θαι τὰ ἐκ.
Τὸς, ἀλλὰ μιὰ
ἀὐ Τὸν ἐυ. Η Η
ραΤον ἔνΤα
ὑσο τρῶ τοιἔζων.

Arift Etb.3.
Ιου 31.

Mat. 18.9.

Pro.23.2.

Ad pop. Ant.

In the fift place, yee shall heare some transferring the fault vpon the ontward occasions, whereby they were entifed to finne; not confidering, that the outward objects themselves are dumbe, and sav nothing, and that it is onely their owne corruption that entileth them : For they that have made a conenant with their eyes, as Iob did, they can looke vpon the wine when it frinckleth in the glaffe, and not inordinately long to drinke : they can behold faire and beautifull women, and yet not intemperately luft alter them. They that have put the knife of mortification to their throats, can fit at a rulers table, swimming with all manner of dainties, and yet not exceede the bounds of sobriety. What? must the table be accufed?no thine own appetite: Thrust (laith Salomon) thy knife, not into the table, but into thine owne threat: So, must women be taken away? no , but thine owne eye, that is, the corruption in thing eye, faith our Saujour : This causeth thee to offend. Chrysostom having faid, the beautie of a woman is a great funt, presently corrects himselfe, nay rather, saith hee, not a womans beauty, but a mans lusting looke. Let W not aconse the things, but our sclues; let us not say, in there be no women but let there be no adultery, and fornication meyther let us fay, let there not be a belly, but let there not be gluttony, or.

sixtly. Many there are that Father their Sinnes ypon the Dinell. It may be indeede the Dinell was the Father begetting , but for all that , their owne naughtie hearts might well enough be the Mothers conceyuing, and bringing them forth. And what could that father have done without this mother? The Diueil cannot prevaile against vs, but by the helpe of our owne corruption : Hee might strike fire long enough ere there would be any burning, did not wee finde him tinder. Therefore S. Iames Iames 1 14. layes, Every man when he is tempted, is enticed, and drawne away by his owne concupifcence: though yet the Dinell have a hand, and that no small one, in tempting of vs, yet because hee doth onely allure vs, and lay baits for vs, but not constraine vs ; hee hath onely aperswading fleight, not an inforcing might; he cannot make vs sinne against our wills, because our owne concupifcence carrieth the chiefest stroke; therefore hee so speaketh: Every man is tempted, not by the Dinell, but by his owne concupiscence: And therefore, howfoever the same Sathan that tempted Danid to number the people, had his finger also, in all likelibood, in that matter of Vriah, yet Danid acculeth not Sathan, but his owne corruption; Infinne I was conceined. But let vs heare what S. Auften faith to fuch as thus excuse themselves; "If Sathan, saith he, mely spake; and God held his peace, then mightest thou have some matter of excuse: But now thine cares are set in the midst, betwixt Gods admonitions on the one fide, and Sathans suggestions on theother fide; why doe they incline themselves to these, and turne away from those? Sathan ceaseth

6. Vpon the Diuell:

Austutiam suadendi non potentiam cogendi habet. Aug. in Pfal ot.

Si Satanas loqueretur & taceret Deus, baberes unde te excuares. Modo aures the polite funt inter monent m Deum, & Suggerentem Sat mam, quare but flettuntur. binc anerturetur?non ceffat Satanas suadere malum, fed nec ceffat Deus admonere bonum.

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Si aliquid per-Suadente Satana malifeceris, dimitte Satanam, accusa te, vt ascufatione tua Dei veniam mereare. Expectas ilium accufare qui non babet veniam? te ac. cufa, & accipis indulgentiam. 7. Vpon Constellarions. In Pfal 31. & 140. Mathematicus tibi fabulas laqueorum tuo u vendit, vt non vel gratuitam compares morte: Emis enim mortem à mathematico precio, qui contempfisti vitam à Christo gratis. Mars ergo bomicida, non tu; & Venusadultera, non tu: vide ne proMarte & Venere tu damneris. Nonne arripit. verberat & dat disciplinam in domo Sua? Re-Spondeat illi Vxorfi potest, Venerem cade. 8. Vpon Gud. lames 1.23.

not to perswade that which is euill; but neither doth God cease to aduise vs that which is good. If by the perswasion of Sathan thou hast done any euill, let Sathan goe, accuse thy selfe; that thou maist by this accusing of thy selfe obtaine Gods pardon. Desired thou to accuse him that can have no pardon? accuse thy selfe, and thou shalt forth- with be pardoned.

Seauenthly. Othersthere are that flye vp into the heavens, and there flye vpon the Starres and confellations. Such, Austen complayned of, that giving eare to the deceits of the Astrologians, bought death of them with their money, dearely, meane time contemning life, offered them by Christ, freely. The viuall plea of these men was, in their Aldulteries, to accuse Venus; in their Murthers, Mars. Belike then (faith Austen, very sweetely scoffing at them) Venus is the adulteresse, not thou; Mars the murtherer, mi thou : But take thou heede least thou thy selfe be dammed instead of Mars and Venus. If the Astrologian himselft should take his owne wife in wanton behaviour with other men, will hee not discipline her, and correct her for it? let her then fee if shee can tell him that Verrus is to be beaten, and not she?

Eightly. Others yet, being more audacious, aftend higher, and goe beyond the Starres, euen to God himselfe, to charge him with their sinnes: Thus did Adam, when he said in desence of his owne eating, the Woman thou gauest me, she gaue me it; closely taxing God himselfe: as if hee should have said, vnlesse thou hadst given mee this companion, I had not eaten. S. Iames seemes to ayme at these, when he saith; Let no man when he is tempted, say he is tempted

of Ged. God, that hateth, forbiddeth, threatneth, punisheth sinne; can he possibly tempt vnto sinnel yea, but thou fayest hee decreed my sinne; for nothing comes to passe without his will : The fecond causes moue not valelle they bee moued by the first. 1 answere. The first cause is not the cause of the errour that is in the motion of the second, though it be the cause of the motion : As in the wheeles of a Clocke. the principall wheele, with it's motion, turnes about the lower, yet if there be any errour in the motion of the lower it is no cause at all thereof. Now, sinne is not properly any motion, but an errour in the motion of thy heart. Gods will being the first cause, is the cause of thy hearts motion, for in him we line, mone, and have our being; but if there bee any finne, any errour in the motion, thine owne will is the cause thereof. For all that God hath to doe about it is his voluntary permission, whereby hee, withdrawing his grace from thee, leaveth thee to thy selfe, as not being bound vnto thee. He doth not vrge thee, or prese thee vnto sinne : He doth not infuse, or infill into thy mind any wicked motions, as doth Sathan: Hee onely setteth the bayte, or the net, and doth not reftaine thy concupifcence from carrying thee to it : for hee owes thee no fuch feruice : but hee doth not take poles as Sathan doth, and drive thee violently into the net. And yet if Sathans temptations could not excuse Adam, how much lesse then Gods desertion.

The last translation which now I will speake of, is vpon our breshren, whom if, in any sort, wee can draw into the society of the same sinne with our M 2 selues,

Ads 17.

9 Vpon our brethren, their of periwasion or intreaty.

Exod 32,22.

1.Sam.15.15. Verle 19. selues, we thinke presently our selues sufficiently discharged. Now wee lay the fault vpon our brethren diners wayes.

Vpon their counsell, perswasion, or intreatie, specially if importunate. Thus wee shall heare many fay, fuch a one he perswaded me, hee gaue meilt counsell, hee importuned me, and would never give ouer till I had yeelded. This is rife in thecues mouthes, going to execution : O if it had not beene for such an one, I had never come to this: I may thanke bim : Nay , thou maist thanke thine owne naughty heart, fo fit a prey for euill counsell. Thus Adam, in the beginning, laid the fault vpon his Wife, and shee vpourthe Serpent: whereas indeed it was not fo much the Serpents words, as her owne eares, so greedily bibbing-in the poyson of his words, which shee should have blamed. Aaron also was cunning in this kinde of translation, when being challenged by Moles for his finne, in making the golden Calfe, he put it off to the people: Thou knowlf this people is fet upon mischiefe, and they said unto met, Make vs Gods: Thus Aaron thought hee had ridde his hands of this sinne; but the Scripture setsit fafter on him , then that ever fuch fhifts should take it off: Aaron made them naked. Here also was Pilates deceit in washing his hands, thinking all the blame flucke in the High Priefts, and the reft of the Iewes, that fo vrged him with their clamorous importunitie. Saul likewise had this excuseready at his fingers ends, The people bane spared, drc. And when yet Samuel againe vrged him; Wherefore haft thou not obeyed the voyce of the Lord? he still held him

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close to this defence, yea, faith hee, I have obeyed; but the people tooke, or. till the second reply of Samuel wrung from him this hold, and made him fay, I have finned, I have transgreffed the commandement of the Lord, because I feared the people, and obeyed their

ישסקכב.

Voon the commandement or example of our Superiours. Thus Children, if they be commanded doing of cuill by their Parents; Seruants, if by their Masters; Subjects, if by their Magistrates, thinke themselves sufficiently excused: If there be sinne in that they have done, they thinke the commander shall answere to God for it. Thou wittall, would this be a good answere before an earthly Magistrate in cale of treason, felony, yea, or a farre lesse matter, to lay, Sir, my Master commanded me? Or hast thou here fo much wit to faue thy felfe from the danger of mans Law, as not to venture vpon thy fuperiours commandements; and hast thou soo little wit, as to thinke Gods Lawes are lesse seuere then mans, that this answere, my Father, my Husband, my Master, my Magistrate commanded mee, may serue the turne before Gods Tribunal!? darest thou not steale for all thy Masters commandement, for feare of the gallowes? and yet, because of thy Mafters commandement, wilt thou dare to prophane the Sabbath, without all feare of Hell? thou thinkest that the command of that authoritie which is over thee, will leffen thy sinne; Nay, rather it will aggravate it: For if thou diddeft finne of thy felfe, without the command of man, then thou diddest simply reject Gods commandement: Now thou

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Verfe 10.

2. Commandement or example.

1 Cor. 10.8. cleared.

Iun. paral.12. par. 37. Quam frigida & ieiuna. fit corum defen-Go, qui exemple se tutos putant si Cenferint, aut ruerint præter officium suum.

reiecteft it with a farre greater difgrace and difparage. ment to God. For besides reiecting the onely wise God, thou preferrest before him base and foolish man : And so by this meanes thy sinne is doubled. For first thou sinnest in neglecting Gods word; and fecondly, in regarding mans before it. The authority then of our Superiours commandement, or example will little stead vs when God shall come to scanne our sinne. The Apostle dehorting the Corinthians from fornication, remembreth them of that fearefull judgement that befell the Ifraclites for this. finne, three and twenty thousand of them fell in one day; Now Moles mentions foure and twenty thoufand, whereof one thousand were the chiefe Princes of the people, the other three and twenty were thole of the interiour fort, who fell into this finne, propoked by the instigation and example of their Princes. What thinke we should be the reason that the Apostle should rather insist in the special punishment of the people, then in the common and generall punishment both of Princes and People together? Some of the learned fay, that the Apofile would hereby teach the Corinthians the silinesse and weakenesse of this excuse; whereby men vieto defend those sinnes whereunto they were swayed by &c. potentiorum the force of their Gouernours authority and examin maleficia con- ple: For though this three and twenty thousand of the people had their Princes example, euen a whole thousand of them going before, and drawing them after, yet they were drawne by them, as well into the same punishment, the same destruction, as the same sinne.

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13, Vpon the proceedants of others, who iniurie, grieue, and exalperate ve either by word or deed. As in chafing and fwearing it is viuall : Why what shouldione dbe, when hee is thus abused? such dealing as this would anger a very saint: So faith the quarrellous and contentious man; If it were not for my ill neighbours I should line more quietly and peaceably. True wifice were not for one ill neighbour of thine , that is, an entill and naughty heart, full of gall and bitternelle. Whence, faith lames, notably meeting with this deceit, are firifes ind contentions? Oufaith the deceitful heart of the wrangler, not from mee, but from fuch and fuch as prouoke me by their injuries. No, faith lames, they are from the bufts that fight in your members: Thou haft a troublesome heart distempered with many inordinate passions to and that is the cause of thy rage and fury. For thany men have receiued farre greater injuries with farre leffe adoc. the Sea should ascribe her raging to the Windes. it might eafily be convinced, because the same winder blow upon the Riners, and yet they are quiet: The reason then is not in the windes, but the vallnesse that is in the sea it selfe, which the little rivers wanting, are not disquieted in like manner with the windes. If thy heart were not so vaste and great as it is, it would be nothing so turbulent nor boysterous, though the windes raged farre more fiercely then now they doe. Shake cleere water in the glaffe, and logge it as much as you will, still it retaineth it clearenesse and purity : but let such water wherein there is mudde at the bottome bettir-

3. Prouocari-

James 4.1.

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red, and prefently it will be forentent; corrupt and obscure: It is the mudde, and mire of thy corrupt affections, that makes thy heart to troublesome, when it is flirred with injuries. A heart free from this mudde, would be free from diffemper, though neuer fo much toffed and thaken. Then again. what sence is there in this, that because men pro-Hoke thee therefore thou must prouoke God? What if men anger theen haft thou no body to wreak thy anger vpon but God? Wouldest thou excuse thy servant, if, being angred and vexed by some of his fellow-servants, hee should ease his stomacke vpon thy felfe ? And further; what reason is there in this, that because men hurt thee in thy body, goods, or name, thou must therefore wound thy felfe in thy foule and conscience; which thoudoff, when, ypon occasion of these injuries, how boylest in choller, and swellest in malice against him that wronged thee? What a foliy were this, if, being hurt in the hand, we should goe about to helpeour selves, by dashing out our braines against the wals? Our brother burteth vs in our estate; This brings no losse to our soule: But when our reuengefull affections arevo, they bring hurt to our foule, even the guilt of finne, by transgreffing Gods commandements. Neuer then harpe so much vpon this, Hee hath wronged me thus and thus; Foo'c, none wrongs thee but thy felfe: He hath taken away this and that; Foole, thou takest the best things from thy selfe. Thou talkest of that which man taketh from thee; but confider withall what God hath ginen thee, euen in this his taking away: Man hath taken away some

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semporal commodities God giveth thee an occasion of increasing thy for is wall commodities, in shewing of true patience, humilitie, meekenesse, and such like graces. This which God now gineth, is farre aboue that which man sakesh from thee: And yet, wife man that thou art, because man takes from thee the leffe, therefore thou thinkest thou maist take from thy selfe the greater. It is groffe decent then to excuse our fins, manifelt wrongs to God and our owne foules, by the wrongs that others doe vs. That blafphemer in the Law had this excuse, that it was in heate, being Leu.24.10.14. pronoked by the contention of that other party; Yet for all that God would have him stoned to death: So Mofes transgreffing at the waters of Meri- Plal. 10, 32. 33. bah, was occasioned by the vntowardnesse and rebellion of the Ifraelites: yet this could not excuse him before God, but for all that he must be debarred from entring into Canaan.

4. Vpon the discouragements and hinderances wee receive from others, as it were rubbes to vs in the way of godlinesse: O say some, concerning the performance of good duties; if we might be counrenanced by Authority, holpen by our Ministers, fet forward and heartned, by those with whom, and of whom wee line, oh then how zealous would we be? but because wee have so many pinches and pull-backes this way, wee thinke our coldnesse and backe-wardneffe in religion, not so liable to censure. Thus many people impute their not profiting, to the Minister, and the manner of his teaching : And if they had fuch a Minister, oh how should they Detranquis. thrive then ? But as hee in Seneca, having a thorne in

4. Discourage.

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his foot, complained of the roughnesse of the way. that that was the caule of his limping; to thele ha. uing thornes in their owne hearts, which make the word vnfruitfull, complaine of the thornes in their Ministers tongues, and make this to be the cause of their fo flow proceedings. Contrarily, many Mi. nifters, they blame their people, and thinke that their hearers would give them fuch encourage. ments, in regard of countenance, maintenance. desire to learne, &c. as some other people doe their Ministers, they should then performe the worke of the Lord more carefully, and comfortably, then now they doe. But the truth is, the cause principally is in our owne corruption, which being not reformed, no incouragements to godlinesse will much further vs, but being once redreffed, no dilcouragements can much hinder vs. Therefore, if a good, and throughly mortified Christian should live vnder one of lereboams Priests, or with banished David in a dry desert, where there were no water, yet hee would thriue in the power of godlinesse, on the other side, an vnsound Christian, though he lived vnder Christs owne Ministery, as did Indas, yet he would come to nothing. So a good Prophet, as Mofes, Ieremy, and others, though yoked with neuer so crooked a people, would yet thence take occafion of prouoking their owne zeale: An euill one, though he lived among the violent ones, that take the Kingdome of heaven by force, would yet be cold and carelesse. Let vs not then deceiue our selves, to lay our owne fault voon the want of meanes, and so indeed upon God himselfe: For that wee have

Pfel. 63.1.

Mar. 11. 12.

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not those meanes wee so much seeme to desire, and in the having whereof we promise to our selves such great matters of our felues: whence is it but from God, that hath denyed those meanes vnto vs? O if wee lived under fuch a mans Ministery, if we enjoyed the daily company of fuch and fuch Christians, how should we prosper then? Why, but God hath not so disposed that we should, If there were such necessity of, and essicacy in those meanes as we thinke, he would not with-hold them: Thinke we not that GOD is in Read of all meanes to his aboundantly supplying them with the presence of his spirit; who as hee was a little fanctuary to his people, when they were dispersed among the Heathen, so likewise still to vs now a little Ministery, a little Colledge of Christians, when his providence hath deprined vs of these meanes? But loe, an euident conniction of our deceitfulnesse of heart: For when we have those very selfe-same helpes, by the want whereof we excused our selues, yet our former dulneffe and deadneffe ftill flicketh by vs, we are the same men that before. And of the deceitfull excuse of translation so much.

Ezek,11,16.

## CHAP. XIIII.

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Of two other deceivfull excuses of some, and the ruse of the whole.

c. Cultome.

THE fift deceitful excuse is that of Custome: O say some, when they are rebuked for their swearing, idle, and vaine formes of speech, and such like finnes: Truely wee meant no hurt, it is onely acustome we have got, and cannot now easily leave. What wretched madnesse is this, that because wee are come to the very height of finne, (for what elle is custome in finne) wee should therefore thinke our felues priviledged to finne; that custome in finne, then which nothing incitateth finne more, should be vied as an excenuation thereof? The Apostle Prter; when hee would diffunde ve from the mis-pending of our time in an Schaminy, thought hee could vie no better argument than this; that heretofore it hath beene our customers a long time to to doe: Hence forward (faith be wine ( as much eime as remajneth in the flesh not after the lasts of men, but after the will of God. Why? for it is sufficient for vs that wet have spent the time past of our life, after the lusts of the Gentiles, walking in wantomie ffe, Cc. Loe, how heaggravates their former finnes, and so perswades them to delift, because they had so long accustomed themselves thereto. Dost thou then make a but of thy Custome? Ob fir, it is but a custome. Why, what canft thou say more against thy selfe? If thou hadst sworne but once in all thy life, it had beene a sinne

i Pet.4. 2.3.

heavy enough to crush thee down into hell: but now when thou telleft me it is thy daily cuffome, that thy rongue is traded in this wickednesse, how now? haft northou mended the matter fairely? for shame then away with this fo witlesse, gracelesse, and shameleffe an excufe. Would a theefe, or a murtherer, being arraigned at the barre, be fo simple as to alledge in their defence, that it hath beene their vie and cuflome of a long time to play such reakes? would not the Judge so much the sooner send them to the Gal. lowes? It the plea of custome be loweake for the defence of these finnes before man, why then, as Chryfostome reasons, should it not be as insufficient for the maintenance of swearing before Gods tribunal? Though it had beene the Antiochians custome to wash them in bathes, yet the King forbidding them, they all left for feare of his displeasure. Whervpon Chryfoltome convinced them of deceitfulnes in the vicof this excuse, in pleading the tyranny of cufrome: Loe, faith he, you may fee that where feare is, there our woonted custome is test presently: feare easily over-mafters cuftome, shough it be never for ancient and necessary. It is not then our custome, but our want of Gods feare which is the cause of our swearing. The fame Father in another place, maketh mention of one, who had got an il faubured fashion of mouing his right floulder when hee went, which yet hee correded by laying a fword over it, in fuch manner, that it should be in danger of cutting, if it so moved. And so by feare of incition, hee raught his shoulder better manners and motions: Doe thou who pretendelithe custome of thy rongue in swearing, the same

Sole Sioxu-हे दें प्राम में देπολογία, μ Stà THE GUYH-Jeias. Alá TI O HAETTOV ε σροδάλλε. Ταισυνήθειαν, μαι άπαλ λάτζεται of notageas διά τι ο Φο-VEUGYXXI MOI. χεύων. Hom. 19.ad Pop. Ant. Hom. 14. ad pop. Antiocb. OPESOTI EV-200 006 G ' δυκόλως λύε-TOI GUYHOUX κανσφόδιρα Xeovia TIS HYEOU ayxaia. Hom. 7 ad pop.Ant. UTCTIVO בצלעצ סעצא-Beiag. ώςε τ8 φó-GOTHS TOPHS σωφεονίσαι TO MENOS anaigus nivoulov.

6. Subtill di-

to thy tongue, that he to his shoulder, and in stead of his sword, vie the sword of Gods word, and Gods indgements threatned against this sinne, and thou shalt easily get ridde of this thy enill custome. For let men say what they will, it is nothing but their owne bad hearts, voyde of all seare of God, and his indgements; together with their sloath and negligence in not striuing against their enil customes, that makes them such slaues vnto them.

The last refuge is to helpe out the matter with some distinctions and pretences of safe ends, or any fuch like quirkes. This is the tale-bearers iustificati. on of himselfe; I doe it not to discredit him, but one ly in loue and good will: So the wearer of long haire, I doe it not for pride, but onely to hide the deformity of my eares, or to keepe my head warme: So the good companions, as they call them, that converle familiarly with notorious wicked persons; Wedoe it onely for honest refreshment, and to win them by kindnes, as Chrift conversed with the Publicanes, and finners. So those Corinthians that were present at the Idol feasts; Wee doe it not in honour of the Idol, but only to gratifie our friends in a thing indifferent, the eating of meates. Thus the Papists for their advration of the creatures, say, they performe onely farwice, but not wor ship, which is due to God onely: The man of vindictive spirit can distinguish betwixt forgiving and forgetting, and tell you hee hath forgiven his enemy, though he hath not forgotten the wrong hee hath done him. Bradford in one of his Epistles, makes mention of one that excused subscription to the Popilh Articles, being qualified with this limita tion

tion, so farre forth as they were not against the word of God, being indeede all quite contrarie thereto. And in this manner hee moued Bradford and others to subscribe. But a notable example for this deceit was that of the Israelites in their oath against the giving of their daughters in marriage to the Beniamites: For when the women of Isbesh-Gilead did not | Iudg.21. suffice the Beniamites, and their oath hindred them from giuing any of their owne daughters, they bad them take by force of their own virgins that should come forth to daunce in Shileh. Why? but was not this against their oath? yes, but mark what a finequirk they found out to elude their oath, and so to qualifie the matter; namely, that they did not give them their daughters, but the Beniamites tooke them away. Not much vnlike are those shifts to cousen the good lawes and oathes against buying of places with money, as the laying of wagers before hand with those of whom they are to be had, that wee shall not have such or such a place. Such also was the deceit of those who having made truce with their aduersaries for certaine daies, did yet during the truce make incursion vpon them in the night,& then defended it, because their truce was onely for dayes, not nights. To this head also we may referre that excuse of our tranailers, who excuse their kissing of the Popes toe, because they doe that honor to him onely as a temporall prince, and not as Pope. But these men are not so happy in their inventions to faue their consciences, as was once one to saue his honour; who grudging the Persian King that honour of falling downe before him, and yet not knowgin

knowing how to avoide it, purposely let fall his ring when he came into the Kings presence, and so excu. fed the matter to himfelfe, as though he fell downe only to take up his ring, & not to worthip the king, And divers such like cranckes as these might be in. stanced in: The which indeed are but curtaines, we draw before our own eyes, to hide our fin; they are indeed as the spiders webbe, cunningly wouch, and some flight of wit may there appeare in them, but withall they are as flight as the spiders webbe; they will not indure the breath and blaft of the mouth of God. Doe not then wilfully deceine thy felfe; But thinke with thy felfe, will these diftinctions, pre. tences & qualifications satisfie my conscience hereafter in the day of triall? And thus much for the hearts excusing of our euill actions, as also for the iudgement of our hearts, concerning our actions.

The vie of all is this:

ting with flesh and bloud, when any thing is to bee done: Who would vse a crooked rule in drawing of lines? Who would goe to such a lawyer, whose confell he knew to be meere deceit and cousonage? If then our hearts vnasked, doe offer vs their counsell, let vs suspect it: let vs be as iealous ouer our hearts as we would be ouer a knowne crafty deceiver.

2. Not to rest secure in the indgement of our owne hearts: Many blesse themselves in their cuil courses, because their seared and senselesse consciences, their deceived and deceiving hearts doe not checke them: The trecherous selling of loseph was swallowed downe by his brethren, and did not trou-

ble

Vie.

1.

ble them for nigh twenty yeares afterward. The reafon was, the mists of corrupt affections dazled the eyes of their minde, and so they could not behold their sinne in the right forme: but when affliction had removed these mists of deceit from their eyes, then they beheld it in the right shape, most ougly, and monstrous, and were confounded with the horrour thereof. Had they any reason to approue their fact all that while, and to applaud themselues in it, because of this deceitfull peace of a deceitfull heart? O saies one, I thanke God I finde quiet and peace in mine owne heart, what soeuer such and such judge of me for my courses: But what talkst thou of peace? or what hast thou to doe with peace (as Iehu said to lehoram) who halt no other ground to build it vpon then the deceitful liudgement of thine owne blinde and bewitched heart? I hou lookest in troubled water, and seeft no deformity in thy face: But stay till the water be setled and cleered, and then thou shalt fee what a filthy mishapen visage thou hast. Tell me ten yeeres hence, or in the day of thy tryall, when thy heart shal be freed from these deceits, and Christ with the clay and spittle of some sharpe affliction shall have sharpned thy dull eye-sight, tell me then what peace thou haft.

3. Since our hearts, as we have shewed, are so deceitfull in sculing and defending of our finnes, it must teach to labour for the spirit of Ingenuity, for that open and plaine heart of leb in contessing of 1 ob 31.33. our finnes, that with him we may be able to fay, If we have hid our sinnes, as did Adam, &c. Though our hearts deceived vs at first, to make vs finne, yet let

In Pfal 139. Mereberis illuminari. Et quomodo enades è duplicibus tenebrus qui in simplicibus taborabas? In Pial.50. Commilium eft, non defendatur, in contessionem veniat non de-Centionem. Adbibis te defenfovum peccati tui ? vinceris. Qui es. n. vt te defendas:idoneus esto ad accusandum te, noli dicere, aut nibil feci, aut quid magnum feci, aut fecerun! & aly? Si faciendo peccatumnibit te dicis deliquiffe, nibil eris mbil accipies. Paratus eft Deus dare indulgentiam, claudis contra te.Ille paratus eft dare moli opponere obicom defensionis sed aperi finum confessionis.

vs not fuffer them to deceive vs further, to make vs to defend our sinne: This is to adde deceit to deceit. This is double deceitfulnesse, when fingle was too much. Excellently Austen: If thou hast sinned thou are in darkenesse, but by confessing thy darknesse thou shall obtaine the illumination of thy darkneffe : but by defending thy darkne fe thou shalt be darkned in thy darknes: And how will thou escape out of double darknes, who had so much to doe with single? And againe, "Thou "hast committed a sinne; let it be confessed, not " defended. If thou wilt take vpon thee the defence " of thy finne, thou wilt eafily be ouercome, &c. "For who art thou to defend thy felfe? Be thou " ready to accuse thy selfe : Say not, either I have " done nothing, or no fuch great matter, or no more "then others. If having sinned, thou saift thou has "done nothing, thou shalt be nothing, thou shalt "receive nothing, God is ready to give thee par-"don: thou floppest it against thy selfe: He I say, is "ready to give it; doe not thou lay the blocke of "thine owne defence and infification against it, "but open the bosome of thy confession and selfe-" condemnation for it.

## CHAP. XV.

Fine deceits of the heart in perswading to sinne.

Hitherto of the first deceit, which is in indging: the second tolloweth in persuading. And that is either to the doing of that which is eaill, or to the omitting of that which is good,

In the firf kinde there are divers deceits,

The first is to colour groffe fins with milde terms, and so to present it vato vs, not in it own proper colours, but painted & guilded ouer with some shewes of vertue, that it might the more easily winde and infinuate it selfe into our affections. This is like their deceit that dye course cloath in fine colours. Thus hautinesse comes masked in the habit of magnanimity; curiofity would be taken for the defire of knowledge, ignorance the ouds it selfe under the name of innocency; and rioton neffe shadowes it selfe under the title of liberality, faith Austen. So likewise pestilent herefie hides it selfe under the name of profound knowledge , and deepe learning, Reuel. 2. 24. Pride goes under the name of cleanlinesse and neatnesse: Machiauelisme and worldlines, Pro. 23.4. of wisedome and pollicy: impudency of presence of spirit, and lawfull andacity : rashnesse, of fortitude : timerousnesse, of cautelousnesse: base niggardlinesse, of iust parsimonie: drunkennesse, of good-fellowship: conetousnesse, of good hunbandry; And hence is that deceitfulnesse of rishes, in the parable of the lower. How are riches deceit-Full ?

a In perswading.

To doe euill, Where; I.Deceit, painting of finne with vertues colours.

Superbia celsitudinemimitatur curiofitas affectare vr. tudium (cientia ignorancia quoq; mnocentia nomine tegitur. Effusio liberalitatis umbram obtendit Conf. 1.2. c 6. vitia nobis sub virtutum nomine obrepunt.Timeritas subtitulo fortitudinis latet pro cauto timidus accipibur . Sen.ep. 45.

Augin Pfal. 46.

full? The deceit is in the couetous rich mans heart. that couers his vnsatiable couering and desire of gathering riches, with the gentle and honest name of thrift and frugalitie. Thus, wrong and iniuffice deceiues often, vnder the colour, & in the appearance of mercy and compassion; as when wee releeve the needy with other folkes goods, or (to vie Austens example) when we fauour a poore man, having an ill cause, against a rich man hauing a good: In like manner, giddineffe carries a blush of zeale; and choler and fury, of valour and manhood: Whence that speech touching the fiery spirited man, He hath mettle in him: And it is mettle indeed, but digged out of the mine-pits of Hell, base and reprobate mettle, which neuer received the image and impresse of Gods Spirit. And yet as they that have ill eyes, will mistake one man for another, specially, when they somewhat resemble one another, though otherwise the difference betweene them be palpable; and so salute a stranger for a friend: so our pur-blinde hearts, deceived with that shadow of resemblance, which vice sometimes carrieth of Vertue, dos oftentimes imbrace and receive grosse vices, in stead of glorious vertues. For as the Prince of darkenesse, the Diuell, doth sometimes transforme himselfe into an Angell of light, and become a white Dinell; for, 1 Timothie 4. 1. 3. abstinence from meates, and marriage, fauouring (one would thinke) of great mortification, are yet doctrines of divels: so also can the works of darknesse transfigure themselues into the works of light. Not onely those works of light, whereunto they feeme to come fomewhat

what neerer, but even those, (O strange ingling!) from which they are farthelt distant : For yellow, or some such middle colour to be taken for white, is no fuch great deceit of the eyes; but that blacke should be taken for white; this is a strange deceit indeed: And yet this is the deceit of our hearts, to shape out divers vices vnto vs, like those vertues to which they are most extremely contrary. For example, not onely base deiection of mind goes under the account of true humility, but even pride it selfe: as in those that seeke praise by disabling and dispraising themselues; as in Diogenes treading vpon Platoes chaire, and laying, Plato, I trample upon thy pride; who therefore worthily had that answere returned him, Thou tramplest on pride with greater pride. Thus was it in those Heretiques in Pauls time, so humble, that they would not presume to come to God immediately, they would not dare to worship him, but the Angels: And yet of these men, in whom humilitie made so great a noyse, the Apostle is not afraide to lay, that they are puft up in their fleshly mind; lo, a proud humility: And such is that of the Papists, in whipping themselves; for in these things they swerue from the wisedome of the Word, and follow their owne inuentions. And what greater pride, then for a man to thinke himselfe wifer then God? to leave the direction of his Word, and to exalt his owne fancy aboue it? Thus David describeth the proud man; Theu hast destroyed the cursed proud: But who are those? The next words tell vs, that doe erre from thy commandements. And afterward in the same Psalme, ver. 85. The proud have digged pits for mee: But who bee those

Col. 2.18.

Pfal.119.20.

our selves in daliance: Beastly who redome is but love and daliance. So the sluggard qualifies and mollifies his shamefull sloath with the sweet name of

peace, and lo luls himselfe a fleepe in his finne. Better

is a handfull with quietnesse, (so he termes his sloath)

then two handfuls with labour and vexation. Thus our hearts, bawds for the filthy Strumpet Sin, teach her this tricke of deceirfulnesse; to correct her naturall

Moderatio ignaui ad Sen-ep.45.

Ecclesiast.4.5.

deformity with these artificiall paintings, that so

we might be caught the sooner. But as the heate of the Sunne, or of the fire, will easily discouer the painting of the harlot, by melting it away: so will the heate of Gods word, if we bring this painted and trapped strumpet thereto, plainely shew, that her beauty came out of the boxe of a deceitful heart. And then when these daubings are washed off from this lezabell, that we may see her in her owne hue, wee did not so much loue her before, but as Ammon did Thamar, we shall twise as much loathe her afterward.

2. Deceit, with which our hearts vse to insnare vs, is to make a shew being very reasonable, and shame-faced, in craving but a little at our hands; bearing vs in hand, that if this little be granted, they will rest contented therewith, and will demaund no more. Where in truth there is a double cousenage.

1. That there are some sinnes which are but little ones. This was part of the Pharisees leaven, calling some commandements of God but little commandements, not much to be regarded. So now many account saith and troth to be but petty oathes: Fornication is judged but a tricke of youth; Though yet S. Paul (to vie the words of that most reverend man of God) instead of that cloake of natural infirmity and heat of youth, wherewith we vie to cover this sin, puts vpon it a bloudy cloake, bathed in the bloud of three and twenty thousand, all smitten in one day for this so light a tricke. And S. Paul else-where having dehorted from sornication and some other sinnes, which our deceitfull hearts vie to extenuate, addeth this watch-word; Be not deceived: These

2 Deceit, confisting of two branches.

That there are little finnes.

Marth.5.19.

Mr. Knowfub on the 7. Com. 1 Cor. 10.8.

Ephel. 5.6.

things

Aug. de doctr. Chr.l.4. Quod minimum elt, minimum est sed in minimo fidelem elle magnum eft. Nam sicut ratio rotunditatis eadem eft in numulo exigno, que o inmagno disco,ita vbi parua infte geruntur non minuitur institiæ magnitudosin Apoltolus acrite: adeo,increpat in re parua. I Cor. 6. propter iustitiam, charitatemoque inrebus quamlibet paruulis magna Junt.

things are more then trickes, more then matters of foort, or iest: for, for thefe things comes the wrath of God upon the children of disobedience. What now lare those little sinnes, which bring on vs the great wrath of so infinite a Maiestie? And is it now but a tricke to goeto hell? whether the weight even of these little linnes, as it were small fands, will finke the thip of our foules, as well as our greater and groffer finnes, as it were the heavier burthens of the ship. Small leakes in ships, and small breaches in walls, being neglected, leefe both ships and Cities. And such tradef-men, as in their accounts regard not small fummes, will quickely proue banke-routs. Disobedience, though in neuer fo small matters, as in eating of an Apple, gathering a few trickes on the Sabaoth, looking into, and touching of the Arke, is yet in Gods account, no small matters: For how seuerely hath hee punished all these, then which yet what can wee imagine flighter? But it is not the smalnesse of the thing, that lessens either our obedience or disobedience. There is the same reason of roundnessein a small ball, which is in a greater one: and so of obedience, or disobedience, in smaller or greater matters. A little thing is little; but faithfulnesse, and so also vnfaithfulnesse in a little, is a great matter: For it is Gods commandement that tyes to obedience in leffer things, as well as in greater; and that is despised, as well in the breach of the lesser, as of the greater. Let vs not then thinke that any finne is little; since the very least are committed against so great a God, and bring vpon vs fo great a danger: More by far, in some respects, then doe those which we count the greater. For in the greater we sooner come to the sight of them, and so to repentance for them: whereas in the lesser, we not discerning them, through this deceitfulnesse of heart, to bee sinnes at all, goe on in them, without repentance; and so, through irrepentance in the lesser, lye open to that danger, which by repentance, wee happily escaped

in the greater.

2. Besides this, there is also another deceit, that if we will yeeld to this little, wee shall no further be importuned for any more. For howfoeuer the beginnings of fin are very modest and maiden like, and the fluggard craves but a little fleepe, but a little flumber, as Auften in his first conversion : yet fin is of an incroaching nature, like the rivers, small at the first rising, it spreads and enlarges it selfe in going; as agangreene, it creepes on by degrees, from one part to another, till in the end it have confumed the whole, So that grant it but a little, and this little will quickely come to a great deale: Giue it but an inch, and it wil take an ell. Let the serpent but winde in his head, and he will draw his whole body after. When the Leuites father in Law had drawne him to flay till noone, he drew him on further to flay all night, yea, and till towards the even of the next day, ludges 19. If he had named the whole time at first, and prayed him to have stayed two dayes longer, he had never obtained it: But at first, craving onely halfe a day, he comes at length to get two dayes. If our hearts should demand all that they wil bring vs to in the end, they would never be heard: but through their deceitfull modesty of asking but a lit-

From these little onesto bring vs to greater.

Confess.l.E.c.5.
Non erat 9; responderem nist
tantum verta
lenta, & Jomno
lentæ modo,
ecce modo, sine
paululum:
Sed modò, &
modò non habebant modum, &
sine paululum
ibat in longum.

tle

tle, by degrees they quickely entile vs on to more. How true this is, will eafily appeare, if either we look to the matter of faith, or of manners: For the matter of faith, or doctrine, witnesse the Popish superstition, in most of her horrible heresies, which were not so groffe at the first, as now they are; but after that the leeds and foundations of them were fecretly layde in the ground in the Primitive Church, the degenerating ages that succeeded, added, one this peece, another that, till at the length, in processe of time, they came to that monstrous deformity which now we see. The primacy of the Romane Bishop at first, was onely in regard of order and honour, not of the power and iurisdiction, which afterward he obtained. Monasticall life at first was onely for safety in time of persecution; and the Monasteries of the ancient were not much differing from our Colledges. The vicof images in Churches was first onely historicall: afterward, thus much being granted, the Idolatrous heart of man neuer gaue ouer, till the religious vie obtay. ned. Such is the danger of yeelding but to the very least occasions and beginnings of errour and idolatry. Miletins his image came out of his private parlor into the common hall, then into the fireet, next into the Church-yard, then to the porch of the Church, after that to be on the wall, last of all it gat vpon the Altar it selse. After Abaz had made his wicked altar, and offered vpon it, he brought it into the Temple, first setting it by the brasen altar, but after he broght it further into the house, and advanced it to higher place, and set it on the northfide of Gods altar. Loe, how Idolatry secretly, and by stealth, creepes in,

2 King. 16.12.

and

and gets roome of the truth, first for one arme, then for another, then for the other parts, till at length the truth it selfe be wholly iustled out. If errourget but once into the belfrey, it will never leave till it be in the chancell: if it may be suffred to be in the porch it will not be long but you shall see it possessed of the Churchit selfe, and letting it in the pulpit. What shall we say then to those reconcilers of vs and the Romanifs, that would have vs yeeld in some things vnto them? Affuredly, if once the fluces be opened the water must needs runne a maine? If the gate be fet open, the belieging enemy will enter. What shall we say likewise to those that thinke it no such great matter to yeeld vnto shewes and appearances of idolatry; as for trauailers into idolatrons plaees to shew some kinde of reverence to the Host, to kisse the Popes toe? if yet these be shewes onely of idolatry, certainely these are but shooing-hornes, to draw on further matters. Therefore the least fins in every commandement are reproached with the name of the greatest; as, the vnchaste glance of the eye with adultery, and Paul cals the Corinthians fitting downe at the idolatrous feast, though without all intent of honouring the Idoll, by the odious name of idolatry: because these lesser and petty matters (as we count them) make way, and paue a causey for the greater. Hence it was that lob freed himseife, not onely from the groffer idolatry, but even from the least shew of it, in outward fashions; not onely from worshipping the Sunne and Moone, but even from his hands kiffing of his mouth; a gesture onely of adoring. And because herein our hearts

Doctor Fulke.

Patente porta impossible est malum viterius non procedere.

1 Cor.10.14.

Iob 31.27.

Adorare est manum ori admonere. Deut-11.16.

hearts notably iuggle, therefore hee faith; If mine heart bath beene deceived in secret, or if mine hand hath kiffed my mouth: Thereby shewing, that it is a part of our hearts deceitfulnesse to draw vs on first tothele matters of lesseaccount, that afterward wee might the more easily digest the greater. Of this Moses seemeth to speake, when he saith to Israell, Beware, left your harts deceive you: namely, vpon occasion of that great prosperity before spoken of, that going backe. at the first onely from your feruor and zeale in my true service, at length, by degrees, you shall worship strange Gods, and bow downe unto them. Wherefore let no man deceive himselfe, saying: O this is buta small matter, why should any stand so much vpon this? Yea, but this small matter is a strong cart-rope to plucke greater after it. A little leauen leauenethile whole lumpe : A little sparke often kindles a great fire, devouring to destruction. Assuredly in the instice of God, punishing smaller sinnes with greater, they that make no conscience of smaller vntruths, in time come to have so large consciences, and wide throats, that they can swallow downe große errors, as it were great gobs at once. Hauing fallen to the Divels pottage, they will shortly eate of his flesh, and from eating of the buskes of grapes, they will come at length to eat of the grapes themselues, and from this to the drinking of Wine it selfe. For whereas itis one'y the commandement of the Lord that bindes vs in the greater matters, hee that hath boldly begun to shake off this yoke in the lesser, what is there that can hold him fast to the Lord in the greater? Chrysostome is very zealous in this point, writing

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Gal.r. 6.

## The deceitfulnesse of mans heart.

vpon those words of Paul, concerning those that vrged the ceremonies of Moses: But there are some that would overthrow the Gospell of Christ. Why but , saith that Father, they retained the Gofpell, "onely they "would have brought in a Iewilh rite, or two: And "yet the Apostle saies, that thereby the Gospell is "subverted; to shew how but a little thing, being "untowardly mingled, mars all: For as in the Kings "coyne, he that clips off but a little of his image "flamped thereon, imbaseth the whole peece: so if "any shall ouerthrow but the least parcell of the "truth, it is wholly corrupted, from these begin-"nings proceeding alwaies to worfethings: where "are they now who condemne vs as contentious, "because of our disagreement with heretikes? let "them heare what Paul faith, namely, that they did "ouerthrow the Gospell, who brought in but a lit-"tle innouation. So dangerous did this holy man hold it, to yeeld, though never so little, to errour, because of this deceit, whereby the whole truth is secretly vndermined: Wee would not give place, laith Paul, by subiection one houre, to Mosaique rices, vrged by the false Apostles, that the truth of the Gospell (indangered belike by those rites) might continue. If we never so little sippe of the cup of errour, we shall drinke our full draught, yea, we shall goe on in carousing till we be drunke therewith. If we begin neuer so little to nibble vpon these meats, weshall fill our selves with them, and eate till wee furfet.

Neither is this perswassion from the smalenesse of the sinne, deceitful onely in matter of doctrine, but

At qui vnum
aut alteru duntaxat prascriptuminduxerant,
&c.

Qd. pufillum quiddam perperam admixtum totumcorrumpit.

Sane fidei vel minimam particulam.

Qui paululum quiddam revum nouarum induxerant. also of life, and conversation. Witnesse the many experiences of Gods children, who, winking at smaller sinnes, haue beene plunged into greater, and yet (so cunningly and closely is this deceit carried) they

Mark - 4.26.27 .

haue not espied the change: For that which our saniour speaketh concerning the groath of grace, that it is insensible, like to that of the corne, where the feede springs and growes, first the blade, then the eares, then the full corne, the hulbandman not know. ing how, may astruly be faid concerning the groath of wickednesse: After that the smaller seeds of this vnhappy cockle and darnell are oncereceived into our hearts, they shoote forth, and still rise higher and higher, without our feeling or discerning, because of this creeping, stealing, and deceitfull pace of fin, whereby, step by step, by little and little, it ascendeth vp in vs, till it be come to his full height. Hence that admonition, Remember from whence thou art fallen. For we, because we fall by degrees (our hearts deceitfully getting this little) doe not so well perceive how farre we are fallen, till we cast backe our eies to that high hill where we flood before, and then wee

Apoc,2.4.

Flatter we not then our selves in this deceit. Say not of any of thy infirmities, as Lot of his Zoar, Oh is not this a little one? May I not be dispenced-with for this little, so I go no further? may I not give mine eye liberty to wander a little in wanton glaunces? may I not loofe the reines to my tongue, to frilke it out a little in some idle and lascinious speeches? may I not vnshakle my feete, and give them leave to carry me to fuch and fuch places? may I not doe

fee how miserably we have beene deceived.

all this, so I doe no more, so I breake not out into the outward acts of vincleannesse? No more, O foole? how canst thou chuse but doe more? Thinkest thou adog will runne away from thee, as long as thou aftel him bread? Or that flaxe will not conceine fame, when thou puttelt fire thereto? or that thou canft carry burning coales in thy bosome, and not beburnt? No, no. If once thou haft let loofe the reins of these madde horses, thou must not looke to stay them when thou wouldest. If once thou givest leave to thy corrupt affections to beginne to play their patts, thou shalt hardly make them give over. Though at first they be but weake, yet afterward they raife vo their fpirits, and get strength in going. Effer it is to keep them out, then to thrust them out. Heare not then these cunning infinuations of thy heart.oh but a little idlenesse, but a little wantonnes. aline foolishnesse, and then we have done; oh but this little firetcheth it selfe farre. This somewhat goes agreat way, and will not flay where we would. The Proverbe is false here, Modicum non noces; A little hurts not. Yes, a little hurts a great deale. Little fins Wher great ones, and bring them into the closets of our hearts. And heere behold a notable peece of moning fraud in these crasty bearts of ours: In perlwading and inueagling vs to finne, they vrge hard that it is but a little they grave: what? will you flick with vs for so little? but when this little is once yeelded them, then they tell vs, that having done fo much it makes no great matter if now we goe a litdefurther: We cannot bee much worse, then wee are As when we have mispeat some part of the day

Non obtinebis ut desinat, si inciperes permiferis Imbecillis est primo de. vires dum procedit parat, exeluditur facilius quam expellitur, facilius non recipiuntur quam exeunt. Sen. 2. pift.116. Aliquatenus inquis timere,\_ aliquatenus dotore permitte: Sed illud aliquatenus longe producitur, nec wbi vis finem accipit. Hid.

Oportet grauiter impudentem esse,quisemel, esc.

1 Sam. 14. 24.

Pfaka 9.

in idleneffe then it reasons thus with vs. Newthon haft loft this part of it, thou canft doe no great good with the remainder; it were euen best to be idle fill. The like may be faid in the matter of lying, thee uing, vncleannesse: when wee have but yeeldeda little, then our hearts tels vs, wee haue cracked our credit with that we have done already; wee are as good goe forward now, as fland fill. Hence it is, that when men have once begun to finne in any kinde. they have so luftily lashed on: As Jacob in his lying to his father I fack, first, I am Efau, &c. then being demanded how hee came to his venison so quickly, hee goeth further, most indignely abusing the holy name of God himselfe, The Lord thy God broughtit to my hand. So Saul in his fwearing and curling:first, Curfed be the man that eateth food till night: then, As the Lord lineth that Saueth Ifrael, though it be long than bee shall die. And againe, God doe fo, and more alf vale fe then die the death Ionathan. So Peter, from one denyall, rushes on to a second, a third; and from a simple denyall, to a denyall with execration. Over Thobes, outer bootes, as we fay. So like in this regard are the waters of finne to thole in Ezechiel. For they come Realing on vs by degrees, and rife from the ankles to the knees, and fo higher and higher. Yet herein unlike; thanthey flay not at the chinne, as thole ded, burgoe over head and cares, and drowne vs in perpetual perdition. Wee must then carrys firait hand ouer our hearts, and be as far from gratifying them in thefe their littles of finne; as wifer Phylitians are their Patients, in their littles of meats and drinks hurtfull. For it fareth with vs in finning,

ain eating, where one bit drawes downe another : though at first we purposed to eate little or nothing: And as we get a stomacke, and prouoke our appeme, fometimes by eating, fo is our fitnesse for, and defire after finne increased by beginning to fin. For severy good worke increaseth our holines, and so hability for obedience, according to that of S. Paul, sing made the sermants of God you have your fruit in bineffe: lo every finne addeth to our pollution, leaning behind is a kind of fraine in the foule; whereby its the readier for further disobedience. Whence ircomes to paffe, that having begun to fay yea to sime but for a little, we finde it so hard afterward to liviting in farre greater matters , and having fatifhed the smallest request of sinne wee are made farre more casse and inclineable vnto her greater demands. Hence that warning of the Apostle, Be not Moined, Evill words corrupt good manners. Your dedisfull hearts will beare you in hand, that it matters not fo much for words, it is but a finall matter, what words or phrases one vies. But the truth is, euill words, as small as you make them will bring on chill deeds. Monica, Auftins mother (as himfelfereports it) when the was a maide beganne to fip a litthe wine, as the poured it forth for her parents: But marke what followed upon this sipping; Daily adding faith Auftin, vinto her first little, new littles : coen as hee that maketh no bones of small matters, by little and little will fall to greater, thee came to that passe, that she could with great greedines draw dry simost whole cups full of wine. Lo what comes but of fipping and kiffing the cup. But the example

Rom 6.12. cleared,

Confess.L9.c.8.

Primoribus labris forbebat exi-ZHUM. Itaque ad illud medicum quotidiana modica addendo, quonia qui modica negligit, paulatim decidit; in eam consuctudinem lapfa erat vi prope iam planos mero caliculos inhianter haurirct. Confes. ca.8.

Si corpus meum trahitis nunquid & animum & osulos, & c.
Adero itaque absens & sic & vos & illa superabo.

Et non erat iam ille qui venerat, fed vnus de turbis ad quam venerat ad quam venerat, exarst, abstituti inde secum infaniam qui stimularetur redire non tantum cum illis à quibus prius abstractus est, sed etiam præ

Nemo repente-

illis & C.

of Alipius, related also by the same Father, is farre more remarkeable; who being importuned by his companions to goe to those bloudy spectacles of the gladiatory combats, at length with much adoe he veelded, yet purposing with himselfe, (and telling them fo much, ) that hee would keepe his eyes thur and so be absent, even whilft hee was present, overcomming both his friends, by going with them, and also the fights to which he went with them, by being but a blinde beholder of them. But being come thither, and vpon the fall of one of the fighters the people making a great out-cry, hee could no longer hold his eyes thut, but longing to fee what the matter was, opened them, fixed them youn that barbarous fight, and fedde them with the cruell pleasure thereof So that now, faies Auften, hee was not the fame. heesthat came thither, but one of that multitude to which hee was come, a right companion of these with whom bee. came. Hee beheld and looked on with the reft, cryed out with them, was in flamed with them, and carryed thence that madneffe, which wrought in him an itch of returning, not onely with them that brought bim thither, as a companion, but before them, as a Captaine and ring-lesder of many others. But among all examples thereis none to that of Salomon. The beginning of whole operthrow was from this deceit. It had been abard matter for fo excellent man at the first dash to base beene brought to that height of defection. No, no man suddenly becomes notoriously wicked, specially having beene eminently vertuous before, but step by step, peece and peece, beere a little and there 2 little. Loe therefore how Salomons deceitfull heart foyled

foyled him, first onely drawing him to the more immoderate vse of pleasures, in themselues lawfull, perswading him yet that he should still, together with
the vse of them, retaine his wisedome, his piety. But
in the euent it proued otherwise. As the loue of pleasure went in, so the loue of godlinesse went out; by
degrees his zeale cooled, his forwardnes slaked. The
excessive vse and loue of lawfull pleasures, brought
him first to a desective loue of Gods word, and from
thence to the loue of vnlawfull pleasures in women;
and then bodily adultery brought him at length to
spiritual, euen to searefull idolatry, as is observed
by Nehemiah.

Our wisedome then must be to take heed as the swille admonisheth ) of this decenfulne fe of finne, lest we be hardened, and habituated in sinne. For a habit and hardnesse in sinne comes not at first, but by degrees, when, by receiving the feede of enill and entifing thoughts, wee come to conceine, and then, as lames theweth, lust having conceived, sinne is brought forth, and being brought forth is perfetted by daily practife, which bringeth custome, and custome necessity: So that now we are miserably inthralled to finne. Sith then wee cannot well be rid of this guest, if once entertained, let vs be wary how we enter into the least parley with him: fince when we are once entred but a little into this countrey, wee know not well how to get out, it is best for vs not to come neere so much as to the confines and borders thereof. It is not good comming within the reach of the Lyon, for feare of being caught. Neither is it good to come neere the bankes fide, for feare of falEcclef.z.s.

Neh.13 26.

Heb. 3.13.

Iam, 1.14.15.
Dum seruitur libidini facta est dum consuetudo, és dum consuetudini non resistitur facta est necessitas. Aug con.85.
Nobis quia regredi non est facile, optimum est non progredi.
Sen ep. 1,16.

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Homes 5. ad pop. Antioch.

τα θοιδύτα με αδιάφοεα είναι.

Quemadmodum
in corporibus qui
vulneraneglexerunt febres gignunt & putrofactione, ac mortem deni q; itidem et in animis
qui pufilla dissimulant, maiora
inuitant. Chry.
in Gal, i.

ling; Chryfostome tels vs that it is a fafe rule, not onely to avoide sinne it selfe, but also things seeming in. different, that may toule and draw vs on to finne: And he instances in laughter, and quipping, and delicious feafting, from whence have flowne many mischiefes. These indifferent things, at least so feeming, hee accounts the edge of the bill, and bids vs take heed how wee vie them. And in truth, though fuch things may feeme nothing, yet there is much deceit and danger in them: They are like Elias his cloud, which at first seemed very little, no bigger then ones hand, yet by and by it ouerspread the whole skie, and caufeth a dashing shower. Wherefore, as the Prophet, in the first rising of the cloud. bad the King hye him to his chariot, to anoyde the tempelts, so must we, foreseeing the danger of a great tempest, euen in these so little clouds, flye to our shelter presently. The lewes being forbidden to make couenants with the Gentiles, they also abstained from drinking with them, because that was a ceremony vsed in firiking of couenants, and foit might have drawne them on thereto: And Euchauing received a commandement from God, onely not to eate, faith the must not touch the fruit of the tree of knowledge of good and euill; For touching might have drawne on tafting: The like warinesseif we shall vie, then may we escape this deceitfull snare of our false and fraudulent hearts. Otherwise, if we be too too regardlesse of smaller matters, of theoccasions and preparatives to sinne, quickely shall we be caught. And as in the body little pricks of a pin neglected, have bred wranklings in the flesh, and thence thence worse matters have followed, even death it selfe at last: so here in the soule; our conniuence and our fanourable indulgences to our smaller sinnes, cannot but invite and call, yea, and with a magneticall kinde of attraction forcibly draw vnto vs surther and farre more dangerous mischiefes.

The third deceit is, to tickle our affections, and fet our desires a float, by presenting vnto vs the meere and pure pleasure of sinne. For howsoeuer the pleafure of sinne be a painfull pleasure, a soure-sweet, which hath much bitternesse mixed; yet our hearts cunningly hide and conceale that. The field by vehemency of temptation raileth such clouds, that the light of our vnderstanding is taken away; as in Danid in his adultery, the flesh did so possesse him with the apprehension of the present pleasureable delight of his sinne, that hee could not thinke of that shame, that griefe, those wounds of conscience, those brohen bones, those sharpe corrections that were to follow. Thus the Diuell dealt with our Saujour, he hewed him the world, and all the glory thereof: but there was also much griefe as well as glory in the world, but hee would shew him none of that. So there is farre more gall and bitternesse, then hony and sweetnesse in sinne; yet our deceitfull hearts will not let vs take any notice thereof: like the Ifraelites, that could remember the flesh-pots and onions, but not the brickes, nor the bondage of Egypt. Thus we divide that of Salomon, Goe to your man, let thy heart cheere thee in the dayes of thy youth, &c. suppressing that which followes, But know that for all this, God will bring thee to indgement. Thus the impure wan-

III. Deceit, tickling of our hearts with the mecrepleasure of sinne.

Pfal 51.

Eccles.11.9.

Prou. 9.17 18.

ton deceiveth himselfe, who harkneth to the sweet voyce of the flattering harlot. Stolne maters are freet. and the bread of deceit is pleasant : But he knowes not faith Salomon, that the dead are there, and that her quests are in the depth of hell. This deceit is much like that of boyes, hiding a pinne in a faire role, and fo pricking those that smell to it; or like that of tradesmen, that shew their Chapmen the better part of their cloath, and hide the worfe. But to deliuer our selves from the danger of this deceit, we must, when we are thus tempted with the sense of present please fure, cast our eyes beyond it, and looke behinde it, to fee the taile it hath of many forrowes and vexations. We must labour as well to foresee what is to come as to see what is present. Doth the Diuell shew thee, as once our Sauior, a goodly fight of honor, glory, pleafure, profit, &c. in fin? That thou maist not be iuueigled therewith, thou must put down his sight with another fight of shame, terror, torment here & in hel, and other such like attendants of sin, which are to be feen in the word. Think as well of the fowre fauce.as of the sweet meat, as well of Iaels nayle to pierceour temples, as of her milk & lodging to relieue our thirst &wearines; as well of Dalilahs fiffers to cut our hair, as of her lap to full vs afleep; as well of the pricking as of the pleasantnes of the hawthorns. The Greeke Poet faies wittily, If the pain of the head-ach were before the plesure of the wine, none would be drunk. If we could in our apprehension feel the pain of sinbefore hand, wee would escape the snake that lies hid vnder the greene graffe, the hooke that lies concred vnder the pleasant bait. This is Salomons aduise in the temptation

EI TONGATA-AÃV ŒGÓIS• GOV TS MEĐÚ-GRE JAI, & C. Anacreon. tion to drunkennes, even then when our teeth are set on water with the pleasant colour of the wine sprinkling & leaping in the glasse, to remember that yet in the end it will bite like a Serpent, burt like a Cockatrice. And so in temptation to uncleannes by the fair speech and alluring beauty of the harlot, to remember that her latter end is bitter as wormwood, but sharper then any two-edged sword: For here truely hath place that speech of Abner to Ioab, Knowest thou not it will be bitternesse in the latter end? Sinne may well bring with it a flattering pleasure in the entry, but it alwaies closes with a bitter remorse in the end.

The 4. deceit is, when it perswadeth vs to sin, vpon hope of Gods mercy for pardon. This is a very vsuall and dangerous deceit: Like that of the divels to our Sauior, Caft thy selfe down headlong, for the Angels hall beare thee up: So our harts to vs, cast your selves, implunge your selves into this or that fin, the mercy of God shal help you out; Poyson thy selfe, here is a counter-poylon; Breake thy head, here is a plaister; Surfet, here is a Physitian. An intollerable thing it is, that the mercy of God, the noely inuiter and prouoker of our obedience, through the sophistry of these naughty harts of ours, should be made an allurer & very bawd as it were to all filthinesse. There is mercy with thee, faith the Prophet, what? that thou mighteft be despised, blasphemed? no, that thou mightest be feared. And the love of Christ constrains Paul to duty. Therefore see what noble deceivers our hearts are, that can make that an enticer to fin, which of it felfe is the onely powerfull, & constraining perswader to godlinesse: But let them take heed least their hope of

Pro. 23.31.32 Pro.4.5.

2 Sam-2.36.

I V. Deceit, prefuming of Mcrey.

Pfal.130.4.

2 Cor.5.14.

mercy

mercy be not presumption. As a man passing ouer a bridge, which his falle spectucles make to seeme broader then indeed it is , being thereby deceived. goes besides the bridge, and so is drowned : so is it with those, whose deceitfull hearts make the bridge of Gods mercy larger then it is, they are in danger of falling belide it, into the waters of eternall destruation. For though Gods mercies be of the largeftex. tent, yet it is bounded with his truth. And therefore viually in the Scriptures we find thele two coupled together, Gods mercy, and his truth. So that Gods mercy may not be such, whereby his truth in any should be impeached, as it should if it be prosituted it selfe indifferently and promiscuously to all, as well the infolent and impenitent, as the poore, humble, and broken-hearted sinner; For vnto these latter onely is this matter of promise made: And if to the others the gate of mercy should be set open, Gods mercies (as Salomon faies of the wickeds, that they are cruell mercies) should be false and vniust mercies: But God neuer yet learned fo to be mercifull, as to make himselfe falle, and vofaithfull.

V.Deceit, pleading necessity of liuing. The fift deceit is, when our hearts, the better to hearten vs to finne, plead the necessity of living in this world, & maintaining our selves and our charges. O we must needs live, say some: And vnlesse wee doe thus, and thus (say, breake the Sabaoth, lie, sweare, defraud, &c.) wee cannot live. Esaw vnder this pretence sold away heaven: He was very hungry, and knowing not how to relieve the necessity of hunger otherwise then by accepting of sacebs conditions, accepted them: I must maintain my selfe saith

faith Elaw : At this present I cannot without some food food I lee none but my brothers pottage; This Icannot have, without I buy it with my birth-right: And thus he deceived himfelfe. The like deceit we hall see in Demetrius the silver-smith, who pleades hard for Diana, and the worthip of her Images, by this very argument: Sirs, ye know that by this craft we have our goods: If Diamagoe downe, our living goes downe with her. Thus would Sathan haue beguiled Christ, when in his hunger he perswaded him to releeue himselfe by turning stones into bread: And indeed to get our bread by failhood, opression, wrong, orany indirect course, is a kinde of turning stones into bread: And what good will fuch bread doe vs? Bread made of stones shall curne into stones, euen in the very eating. The bread of deceir, though neuer so pleasant, yet in the mouth proves but gravel, laith Salomon, Pro. 2017. And no maruell. It was made of grauell and stones; And so returnes to his first substance. Another remedy against this deceit is to oppose a greater necessity of our soules living both here and hereafter with God. What dost thou tell me of the necessity of thy living here? There isone onely necessity, for which there is no excuse, and is, not to offend God. One thing is needfull, faith Christ, to provide for thy soule against heereafter, whatloeuer become of this carrionly carkale of thine. This is the farre greater necessity of the two. It is not then simply necessary for thee to live here; Or if it were, yet not to live by such wicked meanes, which thine owne vnbeleeuing heart suggesteth. Man lines not by bread onely, but by enery word that proceeds

Μίαξςιν άνα-Γημ άπαραι-Τητ Φ μη προσμέσαι τῶ θεῶ. Chrys:

Matth. 13.75

Heb.2.4

Pfal.37.3.

even this his temporall life also, not by these and these shifts, but by his Faith: And that is his meat in the want of other things, according to that of the Prophet, Trust in the Lord, and doegood; dwell in the land, and feed thy selfe by, or with, thy Faith, as Tremellius reads it. And thus we have handled sive deceits which our hearts vse in perswading vs to sinne. There remaines yet divers other, which we will speake of in the Chapter sollowing.

## Of nine more deceits in the same kinde.

VI. Deseit, Pretence of doing onely for trials lake.

Herefore to proceede forward with these deceits; the next deceit is, A pretence that we will doe such and such things (euill and vngodly) onely for trials fake, that by our owne experience we may the better learne the vanity of finne. For example, some will goe purposely to see Masse, to the end as they say, that they seeing the foolishnesse and filthinesse thereof might learne to loath it the more. The like pretence is vsed for seeing of plaies, that by feeing many filthy fins ( which the Apostles would not have once so much as to be named ) represented and acted on the stage, wee shall learne to hate those vices the more. But GO D hath appointed better schoole-mistresses for the hatred of finne, then the practife of finne. Why should wee leane the meanes appointed by GOD to worke this harred of finne, and denise other meanes of our owne? Is this the best way to learne continency . to exerexercise and trade our selues in vneleannesse? Was there ener any that learned sobriety by haunting Tauernes and Ale-houses? temperance out of the schoole of Epicurisme? chastity in the stewes? I deny not but God, who draweth light out of darkneffe, can heale the wound of the viper with the flesh of the viper, & can make fin, contrary to his owne namieto work our good, driving out one poison with another. What then? because the learned Physician canheale vs with poylon, shall we therefore be tampering with it our selues? So in stead of health wemay quickly meet with death. No, Salomon himfelfe was deceived in this poynt; as his Ecclesiastes heweth: And his experience may teach vs , how dangerous it is to try the heat of the fire by putting inour finger. He gane himselte to a pleasureable delicious life onely for tryall fake, to make proofe of it, what was in it, that if he could not find happy tranquillity of minde, hee might leave it so much the more willingly. But alas, how miserably was bee hampered in the snares thereof! How was he by this meanes drawne on to that fearefull apostacy in his oldage? Shall not his experience make vs wife? shall any man now thinke he can now safely beare that burthen, which hath already broken Samplous back?

The seventh deceit is, when we ground our liberty which we take of sinning, upon those good, either graces we have, or actions we doe; perswading our selves that a little dramme of some goodnesse in vs will waigh downe many talents of wickednesse. For as we can couer in our brethren many vertues undersome one infirmity: so contrarily in our selves (so

VII.Deceie,

EceleCza.

Prefuming vpon that good we have

cunning.

cunning and craftie are our harts) many, not fleighser infirmities onely , but even groffer deformities also vnder some one, poore, petty, happily showof vertue, rather then vertue it felte. Thus the civil man thinks his prophanenesseand carelesnesseines. ligion is sufficiently couered under his vprightnes, and inft dealing in the things of this life. The glozing hypocrite thinkes his zeale in outward profesfing may beare him out in his vnchar table, vnrighteous, and vnreasonable dealing with men. Asif Herod should have thought his hearing of Iohn a sufficient priviledge to him for his incest. Thus nobly doe our hearts deceive vs , making vs beleeve thata great heape of chaffe can lie hid vinder a little hand. full of corne, that a little dimme candle-light can chase away the foggy palpable darkenesse of Egypt. Whereas the contrary is the truth, that our little good is rather obscured & eclipsed with our many and great euills. As in the parable of the fower, the thorny ground is faid to bring forth no fruit, Luke 8.14. and yet before, verfe feauen, it was faid that the thornes forung vp with the feede, fo that the seede did not perish in the ground , but sprouted foorth, and yeelded some fruit; and yet because, as Marke sayes, the thornes grew vp, or afcended, as Mathew Speaketh, namely, about the fruit, therefore the fruit of this ground is no fruit : it lies buried vnder the thornes, it is oner-topped, and choaked by them. Loe now, the fruit does not couer the thornes, but the thornes the fruit. It is not faid there were no thornes, because of some hopefull beginnings of fruit, but contrarily, no fruit because of the

Mar.4.7. Marth.13.7.

the thornes thriving, and increasing. Were it not abfurd to reason thus, what though there be many poilonfull herbs in the pot, yet there are some good ones, and so the porridge may be good? Nay, ifamong many good hearbs, there were but one poyfonfull in the pot, a man might fay truely, Death is in the pot, yea, that there were no good hearbs in it; because the poyson of the one hath taken away all the goodnesse of the other. So in truth where there is but any one sin nourished and fostered, all other our graces are not onely blemished, but abolished, they are no graces. But most of all is this deceit danperous in the true children of God, when they shall the rather presume in some things to sinne, because they are the children of God, members of Christ, and so cannot be severed from him, and because they are beautified with fo many excellent graces, which they thinke will easily obtaine pardon for some small defects. Thus were the servants in the primitive Church deceived, when vpon occasion of their calling, they shooke off the yoke, and because they were Gods sonnes, would no longer be mens lanes. And thus would the Dinell have deceived Christ, when he would have had him presumed upon his priviledge of being the sonne of God, and thereupon have cast himselfe downe from the pin-Mcle of the Temple. Matth. 4.6. This deceit is so much the more lamentable, in that these confiderations ought rather to be bridles to restraine vs from finning and fourtes to pricke vson to further grace, and obedience. For the more honour God bath guen vs, the greater care faould we have to maintaine

taine it , according to that of Paul : walke worthy of that high calling. Should fush a man as I , faith Nehe. mie, goe me the Temple to line ? Againe, haft thou some graces, some good things in thee? O then disgrace them not with sinne, but make them as graceful as thou canft, by adding vnto them what is wanting, that so there may be a sweet proportion, and comely conveniency in the spiritual body of grace. For as it were an abfurd speech to say, I have all o. ther parts of my body feemely, and comely, legges, hands, eies, lippes, cheekes; therefore it matters not for my deformed and milhapen nole; no body can fee this blemish among so many ornaments; yes, they will fee it, and marke it so much the rather, and the deformity of thy nole is made more conspicuous by the conformity of thy other members : fo also alike absurd is it to perswade our selves, that because of some ornaments in our soules, the many monstrous enormities thereof will be winked at Is any woman so foolish as to thinke because her face is very faire, and beautifull, therefore the may speck and spot it here and there with mire and dirt? of because her clothes shine and glister, thereforeshe may staine them? Whereas the fairer the face, and the garment, the greater is the disgrace of the spot, and Raine. So also, would any man be fo fenceleffe, as to thinke thus, because I have a good sute, good flockings, cloake, and band, therefore I may well enough put on an old dufty, worne, and torne bat? No; this will difgrace all the rest of his furniture; and it would be nothing fo great a fore in the eyes of the beholders, if his doublet & hofewere tattered

catterred, his shooes musty, his stockings broken, &c. The eight deceit is, when wee prefume the rather to finne, because wee thinke to make amends for it afterward by some good deeds, as prayer, conteslion, almes, &c. The couetous man fees a prey, some rich boory, whereby he may benefit himfe fe much, in the injurie and oppression of his neighbour. Yea, but his conscience tels him oppression is sinne how then may be doe it? His deceitfull heart suggesteth, that if afterward hee be a little more bountifull in giving of almes, hee shall make an aboundant recompence for his sinne , and so bids him slicke no longer at the matter. In this one particular, Austen both propounderh, and discovereth this deceit vetypotably. The extertioner, faith hee, faith thus vato me, I am not like the rich man in the Goffell, I feast the poore I fend suftenance to the prisoners, I cloat the naked lentertaine the frangers. To whom hee answerein. Then thinkest they givest. " Doe not take away, and thou halt given. He rejoyceth to whom thou "half given; but he weepeth, from whom thou haft "taken away. Which of these two thinkest thou will God heare? Thou failt to him so whom thou fall given, be thanking for that thou had received: but on the other fide the other man faith, I mourne for that thou half taken away : God , hee laies to thee foole, I bad thee give, but not of other folkes goods. Know thou toole, who of thy spailes & rapines giuest almes, that when thou spoylest a Chrihian, and robbest him, thou robbest Christhim-"felfe. And if they shall be sent to hell that did not "cloath Christ (that is, a Christian ) when naked " what

VIII. Deceit, Hope of making amends afterward.

De verb. Apost.
ferm.21. tom.10.
Dicit mibi raptor rerumalienarum,&c.
Agapas facit,
vinctis in carcere,&c.
Dare te putas?
tollere noti,&c
dedisti.

Parce damnis meis.

1 5am.15,21.

Pro 7.14.

Ecclef.3.4.

what place shall they have in hell that made him "naked when he was cloathed? Here happily thou " wilt fay thou Rrippest a Pagan, & cloathest aChri-" flian : Euen heere will Christ answere thee, oh " spare to damnisie mee; For when thou who art a " Christian doest thus oppresse a Pagan, thou kee-" pest him from becomming a Christian. If thou " halt then of thine owne, hitre; if not, better for thee " to gratifie none, then to grate vpon any. So far Aufen, excellently shewing the grosenes of this deceit, that me may rob Peter, if afterward wee will pay Paul therewith. This kinde of deceit feemeth to have carried Saul to that his disobedience, in retaining the fatteft of the Amalekites flockes. He thought belike the flaine thereof would eafily be walked out with the bloud of his facrifice, whereof hee speakes le much afterward to Samuel; The people tooke it to offer to the Lord thy God, in Gilgal. And so the whoorsh woman thinkes the like water wil purge away at the filthineffe of her luft : I baue peace offerings (faith the, incorraging her felfe and her youth in their finnes) at home, and I have pared my vower. This feemes allo to have bin the deceit of the Pharifees, as some read that EnkerridicTe gine almes ( namely of goods gotten by rapine & pillage) and then all will be cleane, the blot of your vniuftice you thinke is fufficiently walhed away. A horrible thing, to thinke that God will thus be corrupted, and made to wink ar our fin: No, He that affereth to the Lord of the goods of the poore, is as be that facrificesto to the Sonne before the Father. But here is a double deceit. 1. That we can latis-

fie for our fins by any of our workes. 2. That there-

fore

fore wee may boldly finne. For first, fay that thou couldeft fatisfie God for the wrong which thy finne deth to him, maift thou therefore lawfully offer wrong and violence to him? Wouldeft thou thinke thy neighbour might lawfully fleale from thee, if after he would make some restitution for breake thy head, if after he would give thee a plaister ? But then it is not fo, that any works of obedience can fatisfie for thy former disobedience. If thou wert bound to a man in two federall bonds, for two federall debts and having forfeited one, shouldst afterward pay the other, wouldst thou be so foolish as to thinke that by paying this latter, thou hadft fufficiently difcharged the former? If a feruant having loytered all one weeke, should painefully labour all the next, would his master yet endure him pleading the last weekes diligence, as a sufficient recompence of the formers negligence? No; For it was his duety to labour both weekes: So the obedience thou performest to God is a debt due to him; thou canst not pay one debt with another. If a Chapman, having gone long in the Marchants books, should at length pay for that he tooke last, had he therefore satisfied for all that was taken before? And yet this is the foppilh deceit, not of the Papilts onely, but of many of our selves also for naturally there is much of the popilh leaven in vs) to thinke that if after we have finned, we be for a while a little more carefull then ordinary, of prayer, confession, reading, hearing, and such like exercises, then all is well againe: But Salamon tells vs. that the facrifice of the wicked is abomination to the Lord: And therefore the exercises

## The deceitfulnesse of mans beart.

of godlinesse performed by such as wallow in sinne

IX. Deceit, Pretence of infining good. without repentance, cannot pacifie his wrath.

The winth deceit is, when we perswade our selves to the committing of fome finne, wpon repentance. either of the consequence of some great good. which otherwife cannot be had ; or the presention of some greater enil, which otherwise cannot be avoided. Hence that deceitfull rule, of two enils choose the least. Lot was caught in this snare , when hee would have redeemed the greater finne of the Sodomites against his guests, with the leffe against his daughters when he would have preventedso. domie; by permillion of adultery. So Herod having (worne to gratifie the request of that dancing Misnion, for the anoyding of the Sands, rushes vpon the Rocke , preventing perinty , as he thought, by murther. But the truthits a man is never fo incompassed betwixt two euils, but he may finde an outgoing without a third. Now as concerning the hope of some good that may ensuels heere Loss daughters were caught, as well as their father in the former: Hor when they fell into that foule abhomination of incest: , in all likelihood this was that which prevailed with them , a hope they had that by this meanes, in their Fathers posterity, the Church of God of otherwise in their opinion neere an end) should bee vplied, and preserved : And was not here a goodly colour, to commend intell vnto them , the prefernation of the Church from ruine? But had not Abraham as good a colour for to have spired Isaac, contrary to Gods commanded ment? even the same that they had, the preservation

Nemo ita perplenus tenecur inter duo vilia, quin ob exitus pateat abjque 3.

on, and faluation of all the elect, which hee might feare would have beene buried in Isaacks alhes, of whom he knew the Messiah must come. And indeed, if Abraham had not had a found beart indeed. herehad beene fit place for this deceit. The leapers were thus deceived, when, contrary to Christs commandement, they disulged the Miracle of their healing: Their reason was to declare Christs glory, and their owne thankefulnesse: But they should have learned, that as when God commands things otherwise forbidden, then they are no sinnes; as in Abrabams case: so when he forbiddeth things otherwise commaunded, then they are no parts of obedience, what soeuer plausible perswasions wee may frame to our selves. Saul also was thus deceived, when for the better overthrowing of the Philistimes, hee forbad the people to eate any thing till the evening. So Rebecca, when for gaining a bleffing, the taught her sonne how to lye. Austen makes mention of some that instified the reading of the immodest, and lascinious writings of the heathen Poets vnto young boyes, by the good that comes of it, namely, the fining of the tongue, the polishing of the speech. That which is good is precious indeede, and according to Salomons rule, we are to buy it, but yet not to our disaduantage; with the loffe onely of worfe things, not of better things then that we buy. Weemust not buy eloquence, and good words to dearely, as with the loffe of a good conscience: we must not redeeme our little inger with the loffe of our eies. For as excellently Anfan, Good words are not more eafily learned by those

1 Sam 14,24.

Confessi,16.

Hinc verba difcuntur, hinc eloquentia, &c.

Pro.23.23.

Non omnino per bane turpitudinem verba ista commodius difcuntur, sed per bac verba turpitudo bac confidentibus perpetratur.

fileby writings : but filebine fe is more confidently gra-Stifed by reason of those words. Whatsoever good it is we may thinke to come vnto by finning, it is nothing to that hurt we doe to our owne foules in finning. It were madnesse to loose a thousand Pound. to gaine a hundreth : much more to loofe it for nothing, miffing of that hoped for hundreth. So it is here in this deceit. In not finning, when wee are tempted, there is an unspeakeable good: now when we linne upon hope of some great good, first wee loofe the good of abstaining from sinne, of keeping our selves pure from that defilement.

This wee wittingly loofe. Now that great good wee thinke to winne by this loffe, is in comparison with this, but as a dramme to atalent. This were bad enough one would thinke: Yet here is not all. For besides the losse wee purposely put our selves vnto, wee loofe also that we hoped to gaine by this losse, both the talent and the dramme to. As Sank when by his wicked execration, and cruell prohibition of food to the people, he thought to have furthered the victory against the Philistims, indeede he hindred it, as Ionathan observed: For if the people had not beene out of heart for want of foods, they might farre more valiantly have purfued their adversaries. And so it fareth with vs , as with the dogge in the Fable, that letting fall the fielh that was in his mouth, to catch at the shadow thereof, loft both that he had, and that hee thought to have had, both substance and shadow too. For indeede that good which wee procure by finning, is rather a shadow of good, then any true good. When wee doc

doe cuill that good may come thereof, though the thing it selfe be good, yet to vs it is not good. Our fine in procuring it bath altered the nature of it. If this were well thought of by some, they would not so deceive themselves, as they doe, in vling bale thifts, and indirect, and vnhonest courses, for the inriching of their state, vpon pretence of doing good to the Church, whereto they lay they shall thus bee enabled. I tell fuch, that the good which thus they doe to the Church, in them is no good, but turned into finne. For as in Job it is faid, that lob 13.7. we may not lie for God, so neither may wee oppressed defraud, or doe any other euill, either for God or the Church of God. He knowes how to prouide for this Church without thee. He will not be honoured with the price of a dogge, and a whore. He needs not thy vertues, much leffe thy finnes, either for his owneglory, or his Churches. Neuer feare, that either of these will fall downe, though they seeme never so much to shake, vnlesse thousas once Yzzab his hand to faue the Arke ) put vnder the proppe of thy sinne. But against this deceit for ever remember thatgolden rule of the Apostle, We may not doe evill, (no not the least ) that good (though the greatest) may come thereof.

The tenth deceit is, when wee therefore prefume togoe on in our finnes, because our meaning is, if wee may believe our hearts, to continue also in the practife of godlinesse, as it were parting stakes betwise God and the Diuell. If our hearts should perswade ve so to inthrall our selves to sinne, as wholly to renounce Gods feruice, and shake off his

Deut.23 16.

Rom z.

X.Deceit, vr. ging of our purpole flill to continue godly.

PA

yoke,

yoake, this would not fo eafily bee granted. But now when they beare vs in hand, that ftill wee fhall continue Gods servants, notwithstanding our fervice performed to sinne, wee quickly apprehend this, and thinke this will bee fine, if wee can both please God, and our owne naughty hearts too. This was Salomons deceit, in his first declination, when he began over-much to hearken to the inchantments of pleasures; that for all his pleasures, hee would still continue his former exercise of piety. But when once he had gone thus farre, to admit of fuch companions with God, in the seruice of his heart, they could not long endure Gods partnership, nor yet God theirs, and so Salomon at length gaue over the service of God, and served idols. Never then let vs thinke that wee can joyne together things fo insociable, godlinesse and wickednesse. It is a hard matter to exercise two severall Trades, much more two such contrary trades, as these two. Never let vs be so groffe, as to thinke we can reconcile things altogether irreconcileable, God and Sathan : ye cannot feruetwo contrarie Masters, God and Mammen, God and Bacchus , God and Venus. The Mammonif flattereth himselse in his wordlinesse, because hee purposeth still to continue his zeale and forwardnesse in religion. But this is impossible: For how can fuch a worthy princesse as Grace, indure such rogues for her bed-fellowes, to lodge with her in our hearts, as are Couetousnesse, Voluptuousnesse,&c. No, Grace must have all, or none. If any sinne have but a part, it must have all. Loe then notable craft. If you willlet fuch and fuch guests in to have some roome Grace shall enjoy her roome still. But when once they are got in, Grace is so annoyed, that shee is saine to depart presently. And so all falls to their share.

The eleanenth deceit is, when we flesh and confirme our selves in our sinnes, because of some humane lawes which may feeme to fauour them. Though yet indeed, they onely tollerate them, and not allow them. Thus the common Vourer deceiweth himselfe, why, the Law allowes ten in the hundred: yea, but the Law onely flints, and limits it to ten in the hundreth, and so farre gives way to it, for the preventing of a greater mischiefe. And this will not be enough to excuse the Vsurer in the Court of Conscience. Thus the Iewes deceived themselves in the matter of their Poligamy, in having many wives: and in their divorces for enery trifle. They thought Mofeslaw had allowed them in these sinnes. Whereas our Sanjour theweth, Moles onely gave a tolleration because of the hardnesse of their hearts. So in the matter of maintenance for the Ministerie, many, though rich & able, yet refuse to give any thing, because they have not those things, the riches whereof the law requires for this purpole. Yet the law of God is plaine, let him that is taught make him that teacheth him partaker of all his goods. And againe, in the Cities which the other Tribes must give the Leuites, God would have this proportion to be kept; such Tribes ashad more Cities in their inheritance, should part with more: fuch as had leffe with fewer. By the equity of which proportion, thosethat are richer are bound

X'I. Deceit, from humane law on our fide.

Mar. 19.28,

Gal. 6.6. Num. 35.8. XII.Deceit, from our moderation in finning. bound to give more to the Ministery, then the poorer. And yet, if this colour of humane law will serve the turne, they may give lesse. For the poorer may have tithes payable by the Law, when the richer have none. But Gods Law requires, that according to our ability, whether our estate be in matters tithe, able, or not, that matters not with God, wee should maintaine the ministery.

The ewelfth deceit is, when therefore wee flatter our felues in our finne, and thinke wee may well enough doe it, as long as wee keepe a moderation in finning, and doe not lash out so farre as others doe. Thus many thinke they need not stick to ride vpen the Sabaoth, though for trifling, triviall causes, so they flay an houre by the way to heare a Sermon,& doe not wholly spend it in trauelling, as some doe. Thus many beare themselves out in their hard and vniust dealing with the poore, because they vie not all that cruelty they might, and that others doe; because they onely clip off the woll, and not the lining flefb: it may be they take but halfe the forfeiture of a band; it may be they reflore halfe of the worth of the pledge, when it is forfeited. So thecues thinke, if they leave some mony in the Travellers purse, and let him scape with his life, which was in their hands, they are so farre from being to be accused for their stealing, that rather they are to be commended for their mercy, and moderation in stealing. Thus Dawid though hee followed his luft in lying with Bathsheba, yet he would not lye with her, but being purified according to the Law: And lying with her fo, his deceitfull heart made him thinke hee might the

more

2 Sam,11.4.

more fafely doe it. But this deceit is not hard to be discouered. Doth David Indeed make conscience of seremoniall, and yet none of morall purity? Doth the theefe make conscience of leaving one twelvepencein the Trauellers purfe, and none of taking many hundreds out of it? So in the remitting of halfe theforfeiture, I aske of thee, whether the same reason that makes thee give one halfe, shou'd not presse thee to give the other also, thou having no more right before God to keepe the one part then the other?

The thirteenth deceit is, in wresting the Scripture mmake it serve our turne. And if once our deceitfull hearts can finde the least colour for our finnes there, then run wee away with it, and take liberty to in boldly. It shall not be amisse to see this in some

particulars.

1 For liberty in finning, prophane ones alledge that of Salomon; Be not inft overmuch. So a man may be too forward and precise. And againe, be not wicked ouer-much. So then a man may be wicked mo-

derately.

Answ. The former words are not to be understood of true righteousnesse, as though there could be too much there, but a devised righteousnesse of our owne, without the word of God. Such is that of the Papists in whipping themselves: Therefore 54. lomon addes in the same place : Neither be too wife : Make not thy felfe wifer then God, in prescribing to by selfe a stricter righteousnesse, then his word imposeth upon thee. What then? is this to cry downe the practise of true piety, & mortification commanded

XIII deceir. wresting the Scripture to be for vs.

Obiett. Ecclef 7.18. 19 explayned.

Anfin.

Rom, 6,12.

ded in the word? As for the latter words, of not be ing too wicked, they doe not give vs leave to bee wicked in any fort, though neuer fo little, no more then the Apostle, saying, Let not sinne raigne, doth thereby giveliberty to vs, that finne may be tolerated, to it raigne not; or then he doth, when he faies. Let not the Sunne goe downe wpon your wrath, thereby give liberty to beangry till the Sunne besfet. But as there the meaning is that if it be fo, that we cannot wholly be free from rath anger ( which were to be wished) yet we should not nourish it, but labour with all speed to quench it: so also here, that if it be so we cannot altogether bee free from the taint of wickednesse, yet that we should keepe our seines from lashing out into the excesse thereof, as the common fort doe, no further are the words to bee firetched.

Prou. 14.16.

2 For continuing impenitently in their sins, they alledge that of Salomon, The inst man falleth season times a day, and riseth againe. Which is to be understood of his falling into affliction, and not into sinne. So likewise they urge that of Ezekiel, As what time seeper a sinner repents, for. But they forget that of S. Austin, Hee which giveth pardon to the repenter, doth not alwaies give repentance to the sinner.

Ecelel.3.4. expounded. 3 For mixt dancing of men and women, that of Saloman, There is a time to dance. Anfw. Saloman speakes not of such things as we ought to do, or may doe, by the commandement, or permission of God, but of such things, as fall out, and come to passe by the providence and decree of God, There is an appointed time, namely, in Gods eternall decree, for every thing;

namely

namely the falls out, every, either crosse, or pleasing accident; for otherwise there is no such time, wherein we are bound to throw away that we have, so as we are to keepe and get it.

For vsury, that in the parable, Why didst thou not with fanth to the exchangers, that I might have mine owne with vantage? Answ. Grant that this be spoken in allusion to the practise of common and cruell vsurers, yet the Scripture doth no more allow of the common trade of vsury by borrowing a similitude of them, then of injustice in the parable of the thee-wish steward; or of thest, in saying, Christ shall come as a theese in the night; or of the Heathens Olympicke games, in comparing the practise of Christianity to those races; or of dancing, in that parabolical speech, we have piped, and yee have not danced; or of charmes and incantations, in likening the wicked to the dease Adder, which heareth not the voyce of the Inchanter.

5. For fornication that it is indifferent, the words of the Councell, Act. 15. ioyning fornication, and conforting it with things indifferent, viz. blond and things strangled.

Anf. The reason of that consunction was the general account that those times made of fornication, not the Councels owne opinion.

6. For defiling; at the least the outward man with idolatry. Naamans petition, God be mercifull vn-tome when I come into the house of Rimmon, with the Prophets answere, Goe in peace. Answ. The words in the originall, as some learned have observed, may be read thus, God be mercifull vnto me, for I have gone

Math. 25.17.

Luke 16.1.
1 Thef.5.2.
1 Cor.9.24.

Math.11.17.

2 King 5,18.

into

poling wholly to cleane to the true God, craves pardon for that which he had done; no leane, for that hee was to doe. The word is vied in the same manner in the inscription of two Psalms together: In the 51. Psalme, A Psalme of David, after the Propher Nathan came to him: For hee did not make the Psalme, till after hee had beene with him. So in 52. Psalme, A Psalme of David, after that Doeg came, and shewed Saul, cro. And in Psalme 54. After the Ziphims came.

7 For a lawlesse liberty to deale with our owner things as we list, that in the Parable, May I not die with mine owne as I list? Answ. It is Gods speech, and his peculiar priviledge, not thine, who hast nothing

fimply thine owne.

8. For temporizing and framing of our felues to all companies, that of the Apostle, Vnto the lewes I became as a lew, dec. Auf. The Apostle became as a lew to the Iewes, and as a Gentile to the Gentiles, not in conforming himselfe to any of their impieties, for hee neuer sacrificed to the Gentile Gods, to make himselfe as one without the Law, to them that were without the Law; but, 1 in the vse of things indiffe rent, 2. In a mercifull compassion towards them, tenderly earning in his bowels over their foules;not in a crafty counterfeiting of their fashions: Hebecommeth as a ficke man to the ficke, not that feyneth himselfe to be sick of the same disease, but that ministreth vnto him, and with a bemoning minde, thinketh what he would be glad others should doto him being ficke, and does the fame to his brother. Divers such like wringings of Scripture might be inftan-

Mat,20, 15.

1 Cor.9.20.

Compassione miserecordie, non
simulatione falacis sit. n. tanquam æger qui
ministrat ægroto, non cum se
febres babere
mentitur sed
cum animo condolentis, &c.
Aug.in Epist.

instanced in. But these are enough to give vs a say of the deceitfulnesse of our hearts in this kinde.

The last deceit is, the inventing of invasions, how to elude such arguments, whether from the Scripture, or from sound reason, as make against our fin.

To shew this in some particulars.

I When wee placke and pinch the long haire of ruffans with that pregnant Text, It is a shame for a man to weare long haire; Nature it selfe teacheth it. Answere is made, that it is onely to be understood of such haire that is as long as womens: But as it is aid of the Pharises, that their Philatteries were braid, but the expositions of the Law narrow; so it may be faid of these men, their haire is long, but their exposition of this Scripture is very short, whiles they restraine the word, which signifieth to nourish thehaire at large, onely to fuch a kinde of nourishing as women vie , that let it grow downe to their lete. Homer vling the Apostles word, cals the Graday, nourishers of their haire; who yet I hope did not weare their haire so long as women, that they were faine to binde it vp. Thus in fleed of elipping their baire, they clip the Scripeure.

The like shift is that which is vsed to decline the stroke of Deut. 22. against stage-players, where the man that putteth on womans apparell is said to be mademination to the Lord: A searefull thunderbolt; But loe a thicket, which some of Adams sons have found to hide themselves from this thundering voice of the Lord; and that is a corrupting glasse, which interprets it of such onely, that we are womens apparell ordinarily and daily, so as women vse to doe.

X 1 V. Deceit. Eluding the Scriptures against vs.

1 Cor. 11. 14.

Κόμᾶν.

Deut. 12.5.

Yea,

Iilbech. 2 Sam 17. Yea, but the word is to put on, and it cannot be denyed but players put it on when they act womens parts: And the same word is vsed of Davids putting on Sauls armour, who yet put it off againe presently.

3 And lastly, not to exceed in the multitude of examples, when the negligence of Pasters is checked with that expresse commandement, feede the slocke; that is, saith the deceitful heart, either by thy selfe or by another: And yet Christ biddeth Preer it her love him, and as hee loves him, to feede his sheepe. Looke then how thou art to love Christ, so thou art to feede his sheepe: If thou thinkest it enough to love Christ by a deputy, then must thou also safely thinke it enough to feede his sheepe by a deputy.

It might be shewed in many other things belides, how full of subtill and sophisticall wit our hearts are in covning of diffinctions, and deviling fhilially restraine barreds, as they call them; that is, the com mandements that make against them : Burthe the ftion is, whether these distinctions will goe for cutrent, or no, before God. In thefe cales it is bell to take that which is fureft, and freeft from danger. No danger at all of finne can there be in never putting on of womens apparell, in wearing our haire in the ordinary shortnes, in feeding the flocke in our owne persons. But the other matters are doubtfull and que ftionable. Take heed therefore, lest on thy death bed, thou make this doubt? O what if that were not the meaning of that place, feed the flocke, that is, etther by thy selfe, or by thy substitute? How if Christ meant onely feeding by our selues, in our owne perfons?

Odia restringare, fauores ampliare. sons? how then? who seeth not, that when death commeth, then all our quirkes of wit, whereby wee soothed our selues in our sinnes, vanish away as smoake? Venter not then to leane upon such broken saues, which will surely faile thee in thy greatest needs.

## CHAP. XVII.

Scauen deceits of the heart in perswading to the omis-

Hauing spoken of the deceits of our hearts in perswading to the commission of euill, it remains that we proceed to their deceits in perswading to the omission of that which is Good. And they are feefalls.

specially Seauen.

The first is, when, as before the foule and ougly face of sinne was painted with the faire colours of vertue and holinesse: so here, contrarily, the beautiful face of vertue is all to be slurred and smeared with the blacke soote of those vices, which seeme to have some affinity with it. Thus conscience of sinne is traduced as precise nicenesse and needlesse scrupulosity; obedience to Gods lawes is thought the basest bondage, Psal. 2. Iust severity heares ill, vnder the name of mercilesse cruelty, Zeale is censured for hypocrisic, rashnesse, madnesse. Patience for supplicity, and cowardize. Humility for basenesse of

2. To omit good, where the

I. Deceit, disfiguring of vertue with finnes deformities.

2 King 9,21.

minde.

Math. 16,8,

Efay 7.12.

I I. Deceit, to bring from a little to nothing. minde: wisedome for craft. And so are many ex. cellent graces and works discredited with vs, and we brought out of love, and liking with them. Inda disgraced the inft and honorable liberality of Mary. in breaking the boxe of ointment on our Saujouras too profuse & riotous a wast. The Iewes taxed Johns severer granity as Diabolical, and Christs gentler affability as Epicureal, and fauouring of licentiousnesse. Ahaz counted trusting on God to be tempting of him. And the Papifts flaunder marriage, as an vncleane and fleshly worke. Herein vertue fares much like her followers, who never could be free from those aspersions, & imputations, which of all others they least deserned. But, as the wicked, to bring the godly into hatred, have alwaies raised up slaunderous reports of them, that they are thus and thus ( as of the Christians in the Primitive Church, that they were enemies to the Emperours, practilers of vncleannesse in their meetings,&c.) when indeed they were nothing leffe; so doe our hearts craftily mil-informe vs of vertue, and as once they of the Hugonets, tell vs terrible things of it, to bring vs quite out of conceit with it.

The second is, when our hearts would onely obtaine thus much of vs, to remit but a little of our forwardnesse and zeale, as in the strict observation of the Sabaoth, and other such like duties. For by this meanes, as in committing of sinne the deceit of our heart was, to bring vs from a little to much: so heere, from a little to nothing at all, that by little and little degenerating, at the length we might be quite stript and emptyed of all goodnesse. A fearetule

exam-

example whereof the Church of Ephefus yeeldeth; Reu, 2.4.5. whose little abatement of the feruour of her first love, made way to the removall of her golden Candesticke, and so to the bringing-in of that fearefull and fatall darknesse wherein her former so glorious and shining a light was wholly extinguished. Our wisedome therefore in standing out against our own hearts, and the Diuell, with whom they conspire, must be like to that of Moses in standing out against Pharaoh, not to yeeld so much as a hoose; If we doe, our case in the end will be the same with them that yeeld all at once, and at the first dash wholly fall away. It matters not greatly to Sathan, in the spirituall shipwracke, whether the Ship be suddenly cast away by some violent tempest, or bee drowned by degrees, the water getting in by little and little at some little hole. Lingring consumptions bring death as well as the violent burning feauers. He that Prounts. is carelesse in his businesse, saith Salomon, is brother to the waster, & will surely come to pouerty in the end. This is true also spiritually. If once wee beginne to flacke of our care and watchfulnesse, and begin to grow cold and carelesse, and to carry our selues remille in Religion, wee shall quickly come into the ame case with them that wast and hauocke all conscience at once. Since therefore this is the Diuels craft, and our owne hearts together, not to fet vpon our whole treasure and store at once, but heere a hatch, and there a snatch, till by little and little, they have exhausted vs,like Nabuchadnezzar in the spoile of the Temple, first taking away one part of the turniture, then an other: It stands vs in hand to hold

Dan. 12. com. pared with ler. 26. 1,9. 29.

Confess. 10.35.
Quoties narrantes inania primo quasi toleramus, ne offendamus instrmos, deinde paulatim libenter aduertimus.

III. Deceit, feuering of the pleasure of godlines, from the trouble.

Pfal.73.13.

Homes, ad pop Antioch in fine.

fast our owne, and not to let goe the least parcell thereof. For if once a breach be made in vpon vs. and but some little taken away, wee cannot but be weakened therby, and so lye open to further danger. How often, faith Austen, "having at first but tolerated " of those which tell idletales, lest we should offend "the weake, afterwards by little and little have we " come willingly to liften vnto them? If once wee become luke-warme, wee are so much the fitter to become cold, and then to freeze. If we fuffer zeale to coole, quickly wee shall come to rest in the outward performance of religious exercises, without any fense of the quickning life and power of godlines in them, and at length we shall proceed on, from this dead senseiesnesse, to open prophanesse, and contempt of all goodnesse. Withstand then the first beginnings of declining.

The third is, when the pleasure, comfort, and reward of godlinesse is seuered from the toyle, trouble and affliction that waites upon it. As, contrarily in sin, our harts cunningly abstractes the paine from the pleasure. This deceit sometimes prevailes with the godly; as with Dauid, when considering the present affliction of the godly, hee cries out, I have washed mine hands in innocency in vaine. But more commonly with the men of this world, when they heare that hard saying, If any man will be my disciple, he must for sake all, sather, mother, lands, living, and life it selfe. But here Chrysostome gives us an excellent role, that when in any good thing to be done for Gods cause, there seemes to be losse, we should not onely

looke

looke to the loffe, but to the gaine also, inclosed in this loffe. Art thou to give almes, and doth the ex. pence of mony trouble thee? Consider also thereturne and increase of that which thou expendest. Hast thou lost any thing in thy outward estate? Give thankes to God; and confider not the griefe which thy loffe, but the joy and comfort which thy thankfgining affoordeth thee. Art thou reuiled, and reproched? beare it with a good spirit, and thou hast more cause to glory in thy patience, then to grieve in thy repreach. We see the husbandman considers not the lowing in teares, but his haruelt, his reaping in ioy: The filher-man lookes not to the casting in of the net, but to the draught; nor the Merchant to his Sa-voyage, but to the returne of his merchandize: fomust we, not so much looke to our losses, crosses, afflictions, as it were the showring and lowring feedtime, but to our reaping-time, our haruest, the commingofour Saujour, the blast of the trumpet, the ex- Heb. 11. ceeding glory prepared for vs. With Moses we must boke to the recompence of reward; and the eternall waight of the crowne, must waigh downe with vs the light and momentany waight of the croffe: And as in linne wee should have a-fore, not seeing onely, but feeling also of the paines, when seeing onely ickling pleasures, presents it selfe : so in obedience, of the pleasure, when nothing shewes it selfe to the outward eye, but pain & trouble. If thus we can do, and truly conjoyne those things which our cunning hearts fraudulently funder, the crowne of thornes, and the crowne of glory, Golgatha and Caluary, co-suffering and co-reigning with Christ; then shal we account the rebuke

greater attractive vnto godlinesse, then all the treafures of Egypt. For the lesse our reward is heere with men, the greater may we assure our selves shall it be heereafter with God. For if a cruell man have so much good nature, as to see the paines which of thers have taken for him, to be recompenced: thinks we that the God of mercy can suffer them to go vnrewarded of him, that have suffred so much for him?

Yea, but in present thou failt thou seeft and feelest nothing but paines, punishments, troubles, and tribulations. First, this is not so: Much comfort, and fweetnesse of delight is there in the very act of obedience, in regard of the peace and ioy of conscience; as contrarily much torture, & terrour in the veryal of finning: for here, even in laughing, the heart is forrowfull, as in the way of obedience, even in mourning the heart is light and cheerefull. In which regard, though there were no heaven, nor future reward of glory, yet the godly life, with all the troubles thereof, were to be preferred before the finfull, with all its pleasures, onely because of the sweete quiet and contentment of an vaguilty conscience: whereas the wicked have a tormeneor within, a felfecondemning conscience, The mudde and mire of which raging fea, troubleth and diftempereth the pleasures of sinne, which yet, if vntroubled, should last but for a season, having a most miserable succelfour to follow, endlesse and remedilesse forrow. So quickly in sinne doth the pleasure fade and vanish, leaving behinde it perpetuall paine; whereas in obedience, contrarily, the paine is transient, the pleapleasure eternally permanent.

Now that in obedience, first thou hearest and feeleft of the worst, and the better is reserved for the me to come; this ought the rather to harten thec thereunto, as being an argument that there is no deceit which heere thou needest to feare. For where deceit is meant, there the best things, that may tickle and tempt vs are shewed, the worst are concealed till afterward: As for example, those that steale away children, doe not tell them of rods and stripes, but of plummes, apples, cakes, babies, hobby-horses, and such like knacks, that vse to please children; And then having thus caught them, the poore childrenafterward feele much wee and miserie: so in catching of birds and fishes, their daily foode that they delight in, is shewed them; the snare, the hooke they feele afterward: And thus doe our hearts, as we shewed, deceive vs, in perswading vs to sinne, by obiecting to our fenfes the pleasurable delights therof, not telling vs of the after-claps. But now in obedience, the word of God first tels vs of the gricfe, then of the glory; first of the labour, then of the reward; first of the teares, then of the wiping handkercher; first of the race, then of the garland; first of the fight, then of the kingdome. Is not this plaine-dealing, to let vsknow the worst before-hand? Doth not God herein deale as a Father with his childe? And will a Father coosen and circumuent his owne childe? No. And yet first in his childhood, hee tels him of the severe Schoole-master, of the swindging rods, of the hard Fernler, and of such like terrible things: Afterward, when hee comes to age, hee tels him of his inheritance, Q 4

Chryf.hom. 16. ad Pop.Ant. heritance, and passeth it ouer to him. Loe then what a strange deceit is this, for our heatts to make vs beleeue that to be an argument of Gods deceining vs, which is so cleere an euidence of his saithfulnesse. If now we were told onely of pleasures and delights, wee might suspect deceit, and seare there would be none in the end: But now hearing nothing but of the crosse, of gall and wormewood, we may the more perswadedly assure our selues, that the wine and honey will come, and that beginning with the dolefull darkenesse of the night, we shall end in the ioy sull light of the day; Where ioy hath the beginning, there seare of griese makes our ioy grienous; where griese, there hope of ioy makes our griese ioy sull.

IV. Deceit, remembrance of that by-past.

The fourth is, from the remembrance of that good which we have already done: Whereupon we falfly inferre that we may now fit downe, and rest vsa while, as having done enough for our parts. This feemes to have beene lebues deceit: Hee thought it enough he had destroyed Ahab his posterity, and Idols: He thought this a great matter; and therefore that the doing of this might well excuse him, for the not destroying of Ieroboams Calues. But Paul had done far more, and yet forgot that which was past, and fill pressed toward the Mark, notwithstanding hee had so happily combatted with his corruption, that hee could say, I am crucified to the world, and the world to me, yethee still continued beating downe his body: So Timothy, though a rare man for mortification, yet continued still in the vse of such seuere abstinence, that Paul was faine to stay him, and bid

him

Phil 3.

Gal. 6.

ı Cor. 9.

him drinke no longer water. But marke heere the deceit of our hearts in turning the spurre into a bridle: For there cannot be a more forcible inticement to proceeding on in grace, then from our owne beginnings, and former practile : All loft, if wee give overbefore the race be fully run out. Wherefore S. Paul perswades Philemon to shew mercy to Onesimus by reason of his former practise of that grace towards others; for having faid, We have great joy and consolation in thy lone: For by thee brother, the Saints bowels are refreshed; hee inferreth presently this: Wherefore I be feech thee for my fonne One simus: Refresh thou his bowels, as thou hast done others of the Saints: Still hold out in the exercise of this grace; that thou maift receive a full reward. In like manner hee reasoneth with the Corinthians, As yee have abounded in love and knowledge, drc. fo fee yee abound in this grace (of Liberality) also. We contrarily, thinke our aboundance in some graces may dispense with our defects in other. But as in the Parable of the loft sheepe, the sheepeard leaveth the sheepe hee hath, and feeketh that hee wants; fo should wee heere, in our thoughts, at least, leave those graces thou halt; doe not so fland thinking of them, that thou shouldst neglest that which thou hast not. In the parts of our bodies, none forfoolish as to reason, no matter for the want of mine eye, because I have eares, nose, &c. No souldier so senselesse, as to say, nomatter for a head-peece, because I have a breastplate. In the furnishing of our houses if one onely ornament be wanting, wee doe not thinke the want made up in the rest which wee haue, but contrarily, that

Phil.8.9. expounded.

2 Cor. 8.7. cleered,

THE ETYDE OV-TOCE THE BEGGE BEFOU DIEYEL-ENTIL DOWN, ad pop. Ant.

V.Deceit comparison with inferiours. Luke 18.11. which is wanting, because of those we have. In running of races, the people hallow and shout not to the hindermost, but to the formost, that are neerest the goale: The like hartening should we give to our selves, the neerer wee approach to the end of the Christian race.

The fift is, from comparing our felues with others that are worfe, as the Pharifee compared himselfe with the Publican: Hence wee gather, that as long as wee haue others farre behinde vs, wee need not fo beltirre vs. This deceit is like that of the Drapers, that commend a Karley by laying it to a Rug. Well, in other things, we doe not fo deceive our felues. A man of some competency in his outward estate, if hee fee a beggar that hath nothing, will not therespon conclude that he is rich enough, and neede feeke for no more: No, but if there be but one richer man then himselfe, hee is an eye-fore; As long as hee sees him, hee thinkes himselse poore. So the runner in a race, hastens his pace by looking to those before, not flackens it by looking backe to those belinde: So should we rather cast our eyes vpon those that are of greater eminency in grace then our felues, and then hang down our heads, and couer our faces in shame to fee what nothing we are, and then pur-to the four to this dull Iade, our naughty flesh, that wee may make more half in our journey.

y I. Deceit, Pretence of auoyding cuill, The fixt is, when we abstaine from good, vnder pretence of anoyding euill; which answeres to that deceit in the former kinde, of doing euill for the procuring of good. This is the deceit of the Papists, in

not suffering the Scriptures to be read of the common people, because of the hurtipat may come of it. Auston makes mention of some, that neglected the meanes of knowledge, because knowledge pussely behave; and so would be ignorant, that they might behavel; and want knowledge, that they might want pride: So the Phylosopher plucked out his eies to avoide the danger of vncleannesse. But we must learne, never either to seare good, though it may seeme never so hurtfull, nor to embrace evil, though it may seeme never so prostable. Hurtfull good is more prositable, then prostable evill.

In Pf. 130. Sed rursus sunt quidam homines, jui
cum audierint
quia humiles esse
debent, demittunt se, nihil volunt discere, putantes quia si aliqui didicerunt, et
super bierunt, et
in solo laste
remanent.

## CHAP. XVIII

Of another deceit in the same kinde.

There remayneth yet one deceit more in this kinde, for which, it being something more large, we have reserved this Chapter. And that is the inventing of sale reasons to detaine our selves from performance of duetie: For even in such dueties, whereto we have bound our selves by vow, we will yet goe about to slip the collar, & to votie the knot; which Salomon intimateth in that Proverbe: It is a sale after the vow to inquire, namely, colourable reasons to elude the vow: Much more then will our deceiful hearts doe the like for those duties, whereto the done by Gods commandements: For if they have sleights to loose a double knot, both of a commandement and vow to; much more then a single knot.

VII. Deceit, inuention of false reasons or skifts.

Prou.20.17. explained. knot of a commandement onely. To exemplifie this

in some particulars, Many, when called to the Sup. per of the Lord pretend their want of preparation and vnfitnes, by reason they are not in charity with their brothren. A notable deceit! For why doe they not vpon the same grounds refuse to pray alfo, because love and unity are as well required heere, as in the Sacrament; yea, a sincere profession of it. forgine ws, as wee forgine, oc. When, in the publique reformation of religion, under Ezekiah, there was some backwardnesse in the Priests and Leuites, and they happily with the fluggard, were ready to hold the hand in the bosome, and to cry, A Lyon is in the way: This innouation will be dangerous; wee dare not bee feerein it : Ezekiah (as after him Emilius Paulus, Consull, when no body effe durst, himselfe ranne in the hatchet into the Temple of Serapis, the demolishing whereof the Senate had decreed) began first himselfe, and awaketh whose suggards with these words: O bee not deceined my Sonnes God hathchofen you, Yes! As if he finould fay; I know your hearts are cunning and deceitfull enough to luggest false reasons to discourage you, but hearken not vnto them, doe your duty. So also in the maintenance of the Ministery, because of the many vaine Thises which men have for their base and ill-liberall dealing with vs. fayings We line idly, and doe not thing but speake a few words, &c. Therefore S. Paul having exhorted the Galathians to this duty, to take away all their witty excuses, addes, Bee not deceived, God is not macked: Thereby thewing, that as in di-

uers other things, the decentfulnesse of our hearts

Thewes

2 Chron, 29.11

Gal.6.6.

hewes it selfe, so in this, namely, the forgiuing of idle reasons to satisfie & beare out themselves in the neglest of duties commanded by the word of God. And as the deceit is in the people, in denying the Minifter his dues, so also in the Minister in denying the people theirs, the due, namely, of spiritual inspection and instruction. For here some pretend, that for a while they with-draw themselves, that they might follow their studies in the Vniuersity, and so bee the better fitted for their charge. When yet Timothe for the Churches behoofe, for sooke Pauls company, his deare Mafter, with whom if he had abode fill, neglecting the Church, hee wanted not this pretence, that hee did it to furnish himselfe with greater store of knowledge. For Paul might haue beene in stead of many Universities to him. So in the matter of patience, this is an viual lhift to excuse the want of it: Oh, if I had deserved it, I could have borne it! Whereas Peter shewes, that wee ought so much the rather to bee patient, when the euill wee suffer is vndeserued, because then patience is most praise worthy, when it is most prouoked. And iniuries doe more prouoke patience, then deserts. Besides that, in vndeserved euils, wee have the conscience of our owne innocency, to comfort vs in that griefe, which the smart of the euill bringeth. All which comfort is wanting, when the euil is deserved. And lastly, in the duty of liberality, how witty and crafty doe men thew themselves, in denising reasons to faue their purses? as that they have charges of their owne, they know not what neede they may come to themselves, and diners such like. And hence

2 Cor. 8.2.

r. shift, from not doing cuil.

Math. 3.10.

Math.25.30.

Math.25.42.

it is, the Greeke word, which the Apostle setteth out Liberality by, signifieth Simplicity, in opposition to that crafty and witty willnesse that is in the Couetous, to defend themselves from the danger as they thinke of liberality.

But to omit these particular instances, which are infinite; there are fine more generall and common shifts, which men vse, to avoide the practise of god-

lineffe.

r Of those whose religion and dininity is wholly negatine: Who thinke it is enough they doe no hurt, and that it greatly matters not for doing good, lo they doe no cuill. But these must remember, that enery tree that bringeth not foorth good fruit (for all it brings forth no bad) shall bee cut downe for the fire. That the feruant, that doth not imploy, and increase his talent (for all he returnes it fafe and found to his Master) shall be bound hand and foot, and cast into veter darknesse. That many who never plucked either meat from Christs mouth, or apparell from his backe, nor with the wicked persecutors imprisoned him, and made him ficke, shall yet be condemned, for that they gave him no meat, being hungry, nor apparell, being taked, nor visited him, in his imprisonment and sicknesse. That they themselves would not like of the like excuse in their idle & negligent scruants, neither would they thinke it a suthcient plea for them to fay, wee have not fet your house on fire, or plotted with theeues against you, &c. Besides that these deceive themselves in thinking they can abstaine from cuill, in doing no good. Whereas, in Christs account, not to gather, is to scatter, featter; not to doe good, when we ought, is to doe hurt; not to faue life, when we may, is to destroy it. And therefore, being chalenged by the Pharifees for curing a sicke man on the Saboth, his defence was, Whether is it better to doe good or evill on the Sabaoth, to save the life, or to kill? And so in Salomons account, he that helpes not his brother in his need, is a despifer, a hater, and so a murtherer of him.

Second flift is of delayers, and procrastinatours; who fay the time is not yet come for them to be fo grave, and godly. Hereafter they will repent, and reforme their waies. So faid the Iewes for the building of the material temple, The time is not yet come; and the like doe many of vs fay, for the building of the spirituall temple of Christ in our hearts. Deceitfully we, as well as they: for the reason of repentance is not the time to come, but the very instant wherin we live, Behold now the accepted time: behold now the day of salvation. To day, whilest it is called to day, harden not your hearts: For wee are certaine of this onely, and not of any more, because our life is not in our owne hands, but in Gods; who in a moment can take it away. But fay that, as once Ezekiah, thou hadft a leafe of thy life for fome certaine space ofyeares, yet still the deceit should be the same; for thoughthy life may continue longer, yet how knoweft thou that Gods cal also wil stil continue? or if that doe, whether hee will give thee his grace to answere vntoit, who hast already so contemptuously reieded it? Affurethy felfe, he that will not bee fit for God to day, will be leffe fit to morrow. For herein specially is the deceitfulnesse of sinne, to bee seene

Mark.3.4.

Pro.14.20.21.

2. Shift, from purpoles for the time to come.

Hag. 1.2. τὸ ναὺ.

Ifay 49.2. 2 Cor.6.2. Heb 3.15.

that

Heb.3.13.

that still the longer it continueth with vs, the greater strength , and interest it getteth in vs , and so as the Apoitle shewes, it hardens our hearts, and more dif. ables vs for good duties then before. Know it then for a truth, that when the deceitfull heart thus procrastinates the practile of godlinesse, and puts it off to the time to come, by that time thou wilt beefo rooted and setled in thy sinnes, through long custome and continuance, that thou shalt scarce bee capable so much as of the motion of the spirit vnto repentance. Such a fore-skinne will bee growneouer thine heart, so thicke and brawny, that hardly will the most powerfull motions pierce through it. Doe wee not fee how easily the crookednesse of a young twigge may be corrected? let it alone till it be growne a confirmed tree, it is inflexible. how many have there beene, who deceiving themfelues with an opinion of repenting heereafter, as thinking the present time when God called them vnscalonable; afterward, seeing their error, and how they had let flip the season, have howled with Elau, and have then cryed out, they could not repent, becaule the feason was now patt, it was now too late? What a cunning tricke of thine is this, O thou deceirful heart! when thou shouldst do good, to say, It is too foone, the time is not yet come, hereafter I will doe it? and yet when this thy hereafter is come, then to fay, now it is too late, the time is paft? Let vs not then be thus deluded, suffering the time of grace to ouerpaffe vs, to our destruction. Behold thy spirituall enemies are in a readinesse for thee, they have their naked swords drawne, and already stab thee. And is

it now a time for thee to talke of deferring thy preparation for them? If thou come not out & harnesse thy selfe for the battle in all the haste, thou wilt bee viterly ouerthrowne, before thy heereafter be come. Why shouldest thou deale with Christ like the Diuels, who cryed against him comming to dispossesse them, why art thou come to terment us before our time? For so, many account the practise of godlinesse a forment. Why shoulds thou doe worse with God. then thou oughtest to doe with thy neighbour? Say not to thy neighbour, goe, and come againe to morrow, and I will give thee, if now thou have it. I cannot fay indeed, that when God to day calls for thy repenrance, thou hast it of thy selfe then to give it him: Yet this I may fay, fay not to God, Come againe to morrow, and thou shalt have my repentance; when to morrow thou shalt be lesse able to give it, then to day. O that thou couldst be wife to know the time of thy visitation, and to apprehend the occasions & gracious opportunities of thy good, while they are offered; to observe the time of the spirits moving in thy heart, as once those sicke men did of the Angels moving in the poole of Bethefda, and with like violence to take it for thy foules health, as they did that for their bodies. If with the Church in the Canticles, when Christ knocketh at the dore of thy heart, thou risenot vp all in the hast to let him in, he wil be gone, and with her, thou maift seeke him long enough in great woe & griefe, as once Iofeph & Mary did bodiberethou art like to finde him. Heare what Christ himselfe saich, Behold, I standat the doore and knocke, If any man hearemy voyce, and open, I will come in, else not.

Prou.3.28.

Reu. 3.30.

Soles occidere & redire possunt, oc.

not. Thou feest the Mariners and Water-men, because they have not the winde & tide at command. take the benefit of it, whiles it ferues. The good hufband in the world, how greedily doth he apprehend the occasion of a good peny-worth, and takes the advantage of the market? O that we could be as wife spiritually, and take our penny-worth of the Gospel while it lasteth, and while it is yet day ply our work. before the twelfth houre be gone, and that fearefull houre ouertake vs wherein none can worke. O that in this our day, as Christ with teares wished for Ierufalem, we could know the things belonging to our peace! Let vs not deceive our selves in thinking, because we are young, we have therefore time enough before vs, we need not make fuch haft : Alas, it is but a day, a short day, all the time that we have. Other in this thy day, faith Christ; And then after it comes an eternall night. Other daies, though they have their nights, yet those nights end, and day comes againe: But after this day be once gone, there never comes a new day, to work the worke of the Lordin againe. Obut the day of the Gospell among vs hath beene, and so still is like to be a long day: Well, bee it so; But then the day of thy life may bee short enough, and then the other is thine no longer then thou livest. When thou art dead, what good will the Gospell doe thee then? Yea, but then the day of my life may be a long day. For I am yong and healthy; Well, grant thee that too, yet the day of the Golpell, and the grace of God may be out beforethe day of thy life: And then what good will thy life do thee? One of these two may easily be, that if the day

day of the Gospel be long, the day of thy life should be short; or if the day of thy life be long, yet the day of the Gospell should be short. See then how dangerous and deceitfull delaies are, Seeke the Lord therefore, while hee may be found, lest otherwise thou be like those that Christ speakes of, who shall feek to enter, and fall not be able; and Salomon, that fall feeke the Lordearly, and shall not finde him. And all, because they hated knowledge, and did not choose the feare of the Lord: they would none of my counsell; I called, and sherrefused, I stretched out my hand, and none would regard. The season then of seeking God is when he leekes vs. and inuites vs to come vnto him, when he calls and Aretches out his hand, as bee doth now in the Ministery of the word: If now thou stoppest thine eare, through this deceit of answering heereafter, thou art wonderous wide: As now thou art deafe, so becreafter God will be dumbe. Heereafter there shall be nothing for thee to answere vnto, no voyce of God to obey, saue that Goe yeecur sed. Gods spirit shall not alwaies striue with thee: Thou hast Gen. 6. refused the good counsell of the Lord, and resisted his spirit in the word; Thou maist six long enough erethe like grace be offered thee againe : The time may come that thou maist defire to see one of the daies of the Gospell, which now thou seeft, and shalt not fee it, when, as Christ said of himselfe to the lewes, thou maift feeke the powerfull Ministery, and halt not finde it, because thou wouldest not bee found by it, when it fought thee.

3. Shift is from extraordinary occasions; as in those in the parable; when inuited to the supper, excused

Luke 13. Prou. 1, 28.29

Verliza.

Luke 17. 22. Iohn 7.34.

3. Shift, Speciall occasions. Luke 14. 18.

R 2

them-

Verf.26. expounded.

Heb. 12,1.

themselues with the buying of farmes, oxen, &c. But this is meere deceit: The true cause indeed, why they would not come, was because their farmes and oxen had bought them. Their affections had in. thralled and fould themselves to the world. And therefore our Saujour, presently after the parable ended, addeth these words, Heethat hateth not his father, mother, wife, children, year his owne life, much more his Farme, his Oxen, cannot be my Disciple. It was not then the farme, the oxen, but the inordinate affection to those things, that they loued them more then they did Christ, that detained them. This was the true impediment which Christ in these words toucheth. The things of this life are burdens indeed pressing our soules down, but not in themselves: All the waight they have in this kinde, they receive it from our owne corruption. Which the Apostle sheweth, joyning these two things together. Casting away enery thing that present downe, that is, the things of this life, and sinne that so easily incompassesh vs. It is this latter that makes the former burden some to vs. Therefore they in flead of faying, I have bought a farme, I have marryed a wife; should rather have said, I have fold my felfe to the inor dinate love of my farme, and I have marryed my selfe to the foolish and carnal loue of my wife, as well as to my wife. Some cases indeed there are, wherin that rule of our Saujour hath place : I will have mercy, and not facrifice : And then the occasion hindering the duty, is of greater consequence then the duty omitted: And the neglect of that occasion would have left a deeper wound in our consciences then of the duty. As in Hannah,

if for the going to the facrifice at Shiloh, shee had neglected to shew mercy to her poore infant in giuing it sucke. But here many deceive themselves, to make every entertainment of a friend, every gollipping or marriage-dinner, or some such like occalion, to be a sufficient cause to infle out the service of God? And this was Marthaes deceit, rebuked fenerely by our Saujour. Notwithstanding the meeting of friends in Zacharies house, the circumcision of the childe on the eight day was not neglected. The Israelites were but in an unsetled tumultuary estate in the wildernesse, and yet for all that they did not post off the duty of thanks-giving, till they were peaceably possessed of Canaan: and for all their often remoues in the wildernesse, and the vncertainty of them, yet they seeme to be challenged by the Lord, for the neglect of Circumcision.

Fourth shift is; that which is rife in the mouthes of the prophane, that it is vaine and bootles to take any paines in godlinesse: For if they be ordained to destruction, it will nothing advantage them, they shall loose all their labour; if to salvation, though they live never so wickedly, it shall nothing preiudice or disadvantage them; They must needs come to their appointed end: But these must know that it is impossible, either for a reprobate to live godly, or an elect alwaies to live lewdly and loosely: For the same God that ordaines the end, ordaines the meanes. Those whom he hath ordained to salvation, hee hath also ordained to good workes, that they should walke therein. Why then wilt thou deceive thy selfe in this case, more then in the matters of this

Luke 1.58. 59.

4. Shift. Prade-Stination.

Ephelizo.

R3

life ?

life? for there thou wilt not reason: God hath appointed how long I shall live, therefore I will cate no meate, because Gods decree must needs stand, whether I cate or fast: Here thou wilt have the wit to answere; God indeed hath ordained how long I shall live, but withall hee hath ordained that the time I shall live, I shall live by the vie of meanes. Much more shouldst thou vie this answere in this case. For thou knowest not but God may miraculously maintainethy temporals life without meanes: but thou maist assure thy selfe, God will never worke such a miracle, as to bring a sinfull irrepentant soule into heaven.

5. Shift, Difficulty of godlineffe.

Prou.24.7

Nolle in causa est; Non posse prætenditur. Sen. Ep. 116.

The fift shift is, of those that complaine of the difficulty of the practife of godlinesse, how painfull it is to our flesh, how impossible to be attained, and so by this meanes discourage themselves from making towards the heavenly, as once those Spyes did the Israelites, from the earthly Canaan. Thus the foole nuts off the studie of knowledge, pretending the impossibility of reaching vnto it: As Salomen implyes, when hee fayes, as it were mockingly imitating of him, wisedomes (in the plural number) are too high for a foole. Othere are so many and fundry things to be learned; How can I comprehend them all? But here the truth is that want of will is the true cause, though want of skill and power be pretended. For these men are like bankrupts, who though they be able to pay some part of their debts, yet refuseto pay any thing, because they cannot pay all. So these vpon pretence of their vnability to doe all required, will not endeuour to doe any thing at all. Danids practife

bractife was cleane contrary: For hee proposing to himselfe that perfection of obedience required in the Law, farre about the reach of any man; Thou hast commanded thy precepts to bee kept very much, namely, with all our hearts, soules, &c. doth not thereupon give oner his defire, and endeauour of obedience, but rather prouokes and enkindles it therby; For thereupon heeinferres presently, O that my wayes were so directed, that I might keepe thy statutes. Here to deliuer our selues from this deceit, we must remember that God accepts affecting, for effecting; willing, for working; desires, for deeds; purposes, for performances; pence, for pounds; and vnto such as do their endeauour, hath promised his grace, inabling them every day to doe more and more. Which grace when once we have, then shall we see how false it is which our hearts tels vs, concerning the paine and tedioulnesse of godlinesse. For then wee shall feele Christs yoake to bee easie and sweet, and his commandements will not be burden some worto ws. Nay, it is finne that is so paineful; Gods workes are farremore easie then are the divels: For whether thinke we is the caster burthen, to carry malice and enuy in our hearts, or the love of God, and our neighbour? To retaine the memory of injuries is troublesome, and vexes the minde, but what trouble or paine is it to let ones anger goe, not to speake euill, not to reproach or flander our neighbour? not to sweare? to aske good things of God that giveth them readily? It is troublefome to the minde to carke and care, and take thought; but to rest on God by faith, how sweet an ealeis it to the heart? It is a flander then against god-

Pfal. 119.35.

Math. 11.29.
1 Ichn 5.
Chryfoft.hom. 8.
ad.pop. Antioch.
ποία έδυννι
όργην; αφεί
ναι τῶ γεγυπεκίν; όδιψνε μευ δειτό
μνησιμαμείν,
&c.

R 4

lineffe

# The deceitfulnesse of mans beart.

linesse to say it is so full of paine and trouble. And of the deceitfulnesse of the heart, in perswading so much.

#### CHAP. XIX.

Of the deceit of the heart in that which it promises to vs.

3.In promiting

1. To our selues
1. Pleasure in

Rom 6. 21.

Pro. 16.27

VE are now to proceed on to the third head of deceitfulnesse, which is in promising:

And that is either to our selves, or to God.

To our selues, we deceitfully promise manythings.

1. Pleasure, profit, and the sweetnesse of both in finne; but in the end in stead hereof ( so faithfullare our hearts of their words) we finde nothing but gal, and wormwood; hame in the world, confusion and horrour in our owne consciences. Whence that question; What fruit have yee in those things, wher fore ye are now ashamed? As if he should have said; Your hearts promised you much fruit of pleasure and contentment in finne: Alas, where is it? ye find now nothing but shame. So, true is that of Salomon: The righteous is more excellent then his neighbour; but the way of the wicked deceives them. They think themselves farre better then the righteous : and so they were indeed, if they could finde that felicity in their wicked waies which their deceitfull hearts promile; but this they doe not: Their way deceives them, 25 hee shewes in the next verse. The deceitfull man (though

(though when he went about to steale his venison promised much mirth and cheere to himselfe, yet he comes (hort of his reckoning) be shall not so much as rost that he tooke in hunting. In coverousnesse, what happinesse doth the heart promise it selfe in gaine, though neuer so vnlawfull, and vnrighteous? But how deceitfully, many examples can witnesse. What got Ananias and Saphirah, by referring to themselves sacrilegiously the Churches goods; but ashamefull and ignominious death? No more did Balaam, when hope of gaine, and the large promises of the King, made him blindly & bold'y rush vpon the Angels fword; Whence the Scripture vieth that phrase of the Deceit of Balaams wages. What got Ge- Inde 11. hesi by taking up that good morfell, as he thought, which his Mafter so vnwisely, in his conceit, let goe beside his lips? nothing but a leprosie. Did not ... chans Babylonish garment bring the stones about his eares? and Indas thirty peeces of filuer the halter about his neck? Excellent Salomon, The bread of deceit seemes pleasant to a man, but afterward his mouth is filled with gravell. There are some meates, which are very pleasant in the mouth, & it is delightfull to hold and roule them there, but after once they are swallowed downe, with the fish, wee feele the hooke lticking in our lawes; being in the stomacke, they make vs wondrous licke, so that we cannot be well till the stomacke have disgorged it selfe. This is the similitude wherby Zophar in 10b, doth most elegantly represent vnto vs the deceitfulnes of that pleasure the conerous promise themselves in the gaine of vnrighteousnesse. Wickednesse mas sweet in bis mouth, and

Iob 20, 12, 13. 14,15, explained, and hee hid it under his tongue, and kept it close in his month, rolling it about, as a peece of Sugar. But what? was it so sweet in his belly too? No, His meate in his bowels was turned, it became the gall of Afpes in the middeft of him: He hath denoured substance, and he shall vomit it : God fhall draw it out of his belly : And thus in the Gospell, are pleasures well called thernes, not onely for choaking the word, but also for pricking and wounding the conscience with true forrow, in stead of that falle and flattering delight which wee expected. As it is thus in concrousnesse, so in ambition, and all other sinnes. Did not Adam and Ene promise vnto themselves in the eating of the forbidden tree, the glory of the God-head? For what elfe meaneth that bitter scoffe, and salt farcasme of the Lord, Behold, Man is become like one of vs? But what was theiffue? Moles tels vs : Then were their eyes opened, and they faw their nakednesse; they saw how they were mocked; how for the mines of gold they had met with cole-pies; nay, for heaven with hell; for a throne of glory, with the dunghill of ignominy. In this regard the Apostle saith, that sinne deceived him, because of this deceitfull promise of his heart, concerning finne: And for the fame reason hee calleth the lusts of the flesh, the deceineable lusts of old Adam; in the same sense that Salomon calls the Rulers meate, a deceineable meat : Because we promise such great matters of ioy and delight to our felues in our finnes, the contrary whereof afterward our owne woefull experience teacheth vs: For sinne imbraces vs indeed, but it is like the Serpent; together with the imbrace it mortally stings vs. Beleene wee not

then

Gen. 3.22.

Pro Thefaure Carbones.

Rom.7.11.

Ephel. 4.22.

Prou.23.3.

then these inchanting songs and faire promises: We shall smart for our credulity afterward. Sinne that lay quiet before, like a sleeping dog, will afterward awake, and flye in our throats, and of a friendly perswader, it will turne a most vehement accuser: The promised pleasure shall vanish with the very act of the sinne, and then comes the sting of the guilt. After the sin is throughly done, shall we perceive the hainousnesse thereof.

II. Wee deceitfully promife to our selues the enjoyment of many outward bleffings, which yet we neuerget. Thus Saul promised himselfe victory ouer David, being thut vp in Keilah : The Lord, faith he, but delivered him into my hand. So also did the lebusiles triumph against Danid, as though they had beene fure enough for ever being overcome by him. This deceit we may see in the cracking of Goliah, and Senacherib, who had in their presuming hope, got the victory of their aduersaries before the conflict. and so putting on the harnesse, gloryed as those that put it off: And wee may easily discerne it in our felues, who too too easily beleeving such things as weedelire thould come to passe, do often make our felues sure of them, when yet in the end wee come hort of them: Herein deceiving our felues, as the Divell would have deceived our Saviour: All thefe things will I give thee, faith he, which yet were not in his power to give: No more are any of the least of these things in our hands which wee so confidently allure to our selves. And therefore to this deceit, oppole we Salomans counsell, Baaft not of to morrow, for thou knowest not what a day may bring foorth. Many

Quos Egyptum
Phylactas vo
cant. In bos amplectuntur vt
strangulunt Sen.
Ep. 52.

Perfecto demum scelere, eius magnitudo intelligitur, Tacit,

2. Enioyment of outward things.

1 Sam,23.7.

2 Sam, 5,6.

things

Deut 28.30.

3. Happinesse in inioyment.

Pfal.4.2. expounded.

Tob 6

that oftentimes wee enjoy not those things which cuen almost we have in our hands.

III. Our hearts deceive vs in promising I know not what contentment and happinelle in the fruiti. on of these outward bleffings, when yet the event answereth not our expectation. O saith the deceitfull heart of man, if I might baue this or that which I defire; so much living; such, or such an office, or preferment, how comfortable and folations a life should I leade? well, when he hath his wish, it fareth with him almost, as with the Israelits in their qualest He findeth more vanity and vexation of spirit in the presence, then hee did before in the want of this his fo much defired good. Hence also that phrase of the deceitfulne se of riches, because they doe not performe that which our hearts promife vs concerning them. In the same regard also worldly honours are called lies, by David; O yee sons of men, bow long will ye follow after lies? The lye indeed is in our owne falle hearts. We make them lyers, in that we promise such great matters to our selves of them. Wheras in the end the leaning-staffe becomes a knocking endgel; and the prop to sustaine vs, like the Egyptian-reed, proues a pricke to pierce and paine vs; and as 10b complaines of his friends, all these matters which we thought would have beene vnemptiable fountaines of comfort, deceine vs like a Brooke, whose waters faile in the Summer, when we have greatest vse of them. Thus Euc promised her selfe great matters in Cain, and he was the man obtained as a speciall bleffing of the Lord, and his brother was called Habel, Vanity, as being no body

body in regard of him. But afterward this her fon, on whom the fo much doted, proved a very thorne in her fide, and pricke in her eye. So concerning Elkanah, it is noted that hee loued Hannah more then his other wife, promifing no doubt, greater matter of comfort to himselfe in her, then in the other. But what followed? He loved her, faith the Prophet, and the Lord made her barren: Marke the conjunction of his louing her, and Gods making of her barren. So hall it be in all such earthly creatures, whereunto wee cleaue inordinately, fallely promising ioy to our selves in their vse: God in his iust judgment shall make them barren, so that they shall not yeeld vs a quarter of that comfort, or benefit, which we expeded. The rich foole hee promised himselfe a little hemen in his riches : Soule take thine ease, &c. But alas, how soone did God disease him? O foole, this night hall they take away thy foule, and then where is thine case? The reason of this deceit is, for that we, in our expectation of these outward things, before they come, apprehend onely the good, and the sweet, abfracted from the sowre; the pleasure divided from the paine: but, in the fruition, wee feele both, yea, more of the fowre then of the sweete. And hence it comes to passe, that nothing pleaseth vs so well in the fruition, as in the expectation. Nay, nothing almost which pleaseth vs when hoped for, but does more displease vs when had. Nothing I meane of these temporals, whereof now we speake. For as for Elernalis, they are more loued of vs, when possessed, then when defired. For it is impossible for any man toimagine, or conceine of a greater happines then

I Sam.1.7.
If any would rather haue,
(And) in this place to bee a rationall particle, shewing that he therefore loued his wife because of her crosse in barrennsse, crauing his pirtie; I striue not.

Luk.12, 19, 20.

Nihil aquè adeptis & concupifcentibus gratum. Plin.

Qns mereri optauimus, vbi maruerimus abdicamus, Amb. 4. Freedome from judgement, and hope of heauen in finne. that which they have in themselves, that so having them hee should begin to despise them, finding less then hee looked for before hee had them. Nay, our opinion doth not so much run ouer in conceiving of temporalls, as it comes short in the apprehension of eternalls.

IIII. Our hearts deceive vs in promising vnto vs both freedome from Gods judgements in finne, and the fruition of his mercies in the neglect of obedi. ence : In the one, cunningly separating the end from the meanes, hell, damnation, judgement from finne : and in the other, the meanes from the end, holinesse, righteoulnesse, from saluation: telling vs, we may enjoy the end without the meanes, glory without grace, a plentifull haruest without feede sowen. As the Dinell would have deceived our Saujour, promising him lafe descent from the Temple, without going downe by the staires: so heere would our hearts deceive vs, promiling a fure ascent vp into heaven, without going vp by the staires of the workes of obedience. A fearefull thing it is for men to goe on boldly in their fins, and yet as boldly to promise heaven to themselves. O foolish for! who hath thus bewitched thee, to thinke that after thou half begunne and continued in sinne, thou shalt end in glory; that after thou half litted many yeares here in this world, and done no thing but that efully dishonoured that God which made thee, with thy fithy beauly life, full of all impurity, that yet in the end God will honor thee with the glory of his Saints ? Bee not deceined, faith Paul; Neither fornicators, nor idolaters, nor adulterers, wor mantons.

mantons, nor buggerars, &c. shall inherst the kingdome of God.

And S. Peter tels vs, that God hath called vs vnto elery and vertue. To glory as the end; to vertue as the way leading vs thereunto. Neuer then looke for glory, but in the way of vertue. God hath chained thefe two faster together then that they should bee fenered; fo also hath hee sinne and shame: And yet how many are there, like that man that Mofes heakes of, who when hee heares the curses of the Law read, yet bleffeth himselfe in his heart, saying, I hall have peace, although I walke according to the Subbornene (le of my heart. When the Ministers of the word threaten in the name of God, his judgements against sinne; are there not who say in their hearts; Tuhthele are but skar-crowes; God means no fuch matter, this is but a pollicy to keepe men in awe. These are such as the Prophet sayes have made a couenant with hell and death, and the rest of Gods indgements. How could a couenant, will some fay, bemade with hell? Truely; true couenant can there bemone; but onely the deceitfull heart of man perswades it selfe of a couenant, and so bears vs in hand that we shall be past-by vntouched, whatsoeuer fourges come. Wee may see an example of this in Eue, who rehearling Gods commandement and threatning to the ferpent, began to minfe it, with a praduenture; Leaft peraduenture yee die; when God absolutely and resolutely had said, In eating yee shall 7. So they in Jeremy, wicked and impenitent wretthes, yet flatter themselves in hope of mercy, It may ler, 21.2. te the Lard will do according to all his mondrous works.

2 Pet.1.2.

Deur.29.19.

Efay 28.15.

See lunium on Gen. 3.3.

God threatned Abab to roote out his house; yet he promised himselfe the establishment of his house: And thereupon so followed the worke of generation, that he lest seventy somes behind him, 2 King.

5. Continuance of profperity.

Obad. 2.

Pfal. 30.6.

lob 29. 18.

on infufficient ground.

lud 17.13.

Nam, 13. 2.2,3

V. Our hearts deceive vs in promising a settled and immoveable continuance of our outward prosperity. This was Edoms deceit, to whom the Prophet thus speaketh: The pride of thine heart hath deceived thee: Thou that dwellest in the clifts of the rocke, whose habitation is high, that saith in his heart, who shall bring me downe to the ground? This deceit was in her that said, I sit as a Queene, and shall feele no sorrowes. Yea, the godly themselves are subject to this delusion: as David, when in his prosperity hee said hee should never be moved; and 106 when in his flourishing estate hee said, I shall dye in my nest, and multiply my dayes as the sands. No marvell then if the soole say to himselte, Thou hast goods laid up for many yeares.

VI. We fally promife to our selves good successe vpon weak and insufficient grounds. As Micah, Now, I know, saith he, the Lord will be good unto me. Why Micah? Because I have a Lewite to my Priest: yea, but God did not allow of such rouing lep-land-Levites: neither were private houses the place where God would have the Lewites imployed, but the Tabernacle. Herein it seemes Balaam deceived himselfe, hoping because of his many altars, and sacrifices, his desire and purpose of cursing the Israelites would sadge. And this is the deceit of the superstitious, who boldly promise no small matter to themselves upon the carefull performance of their superstitious devo-

tions,

tions: Yea, among our selves, many thinke if they humble themselves in consession, and can setch a sigh, or shed a teare in prayer; or if they be something more diligent in outward service of God then ordinary, they shall easily obtaine at Gods hands that which they desire.

### CHAPLYXX.OL

of the deceit of the heart in that which it promises to God.

Thus wee have seene how deceitfull our hearts are in the promises they make to our selves: It remaines they make to see the like deceitfulnesse in the promises they make to Goding the second to the promises they make to Goding the second to the promises they make to Goding the second to the promises they make to Goding the second to the promises they make to Goding the second to the promises they make to Goding the second to the promises they make to Goding the second to the promises they make to go the second to the promises they make to go the second to the promises they make to our second to the promises they make to go the second to the promises they make to go the second to the promises they make to go the promises t

Now the heart is deceitfull in promiting to God, either the duties of repentance, and reformation in general, or any special duty in special.

and secretly, year otherwhile more solemnly promise to God the performance of this of that, when yet, in the end we doe nothing lesse, by reason of the vn-sound estimates, that in his time there were some insumments, that in his time there were some that after by yow they had bound themselves to the Lord for the performance of service, did yet afterward goe about to enquire for reasons, how to be discharged of their yow. I will promised and solemnly yowed to the Lord, that being blessed



1. To God,

r.Duties particular, and that either fimply.

Prou 20.25.

Gcn.35.1.

ludg. r.

Pfal.39.1,2.3.

ser.de 4. Feria.

bleffed in his journey, and fafely returned homea. gaine, he would build an altar in Bethel, & pay tithes Neuertheleffe, for all this, Jacob after his return could fir fill, and finde no leylure to pay his vow, till God came, & plucked him by the eares, both by the afflictions fent upon him in himfelfe, & his children, and also by his owne voyce, as it were shewing him the reason of his danger before by Esaw, and now by the people of that Country, of Dinahs ravilhment, and his fonnes barbarous murther; Arife, goe to Bethek and build there an Altar, according to thy vow. How often doe the best purpose with themselves to shew fome proofe of their spirituall grace in performance of this or that duty: when yet, when it comes to the tryall, we are altogether disabled, and shew nothing but weakenesse and corruption, because wee have by our negligence and fecurity griened the spirit of God? Wherein it fareth with vs, as with Samplin, who faid with himselfe, I will goe out now as at other times, and floke my selfe; but be know not, saith the Prophet, that the first of the Lord was departed from bins; And so his heart deceived him. Thus it was with David; I faid, I will looke to my waies; that I finne not with my tongue: I will keepeny mouth brideled while the wicked is in fight: but prefently after hee frewer how soone been broke his word with heart with hearth fire kindled, and I hake with my long us dre Refers the ample is very memorable. How confident was he in procesting and promiting concerning his sticking to Chailisto the very death? but yet quickly pluckedin his fnailes hornes, even at the flight touching of a filly weach. How foone, faith aufen, didft thou deny

deny him as a dead man, whom before thou confesseds as the living Sonne of God?

To this place belongeth that vivall deceit, whereby wee secretly promise to the Lord the doing of this or that, when our present estate shall be changed. Oh, if I were thus and thus, I would doe fo and lo. If I were King, faith Absolon, I would see instice done to enery man. Thinke we he would have been as good as his word, if ever he had beene King? Affuredly none would have bin more ryrannicall. It I were a rich man, faith one, O how liberall, how freehearted would I be? God happely lets him have birmsh, but he lets not God have his promise. God gineth riches to him, but he no liberality to God. Nay. when hee is become rich, he is more vniult, niggardlyscraping, then those of whom he complained before, when hee was poore. Thus young men thinke with themselves, when they come to be old, they will not offend in those faults wherein they fee age fomuch ouertaken, as frowardnelle, morofity, impatency, contempt of youth, &c. Vamarried persons thinks, when they are once married, they shall live followingly and comfortably, and be quite free from all those faults which they see matried folke to offend in. Men without children, if once they might come to have children, O the duties they would performe, the care of godly education they would have. Private men, If they were in places of gonorment, O the wonders that they then would do. And in every flate and condition, whatfoever want weefee in others, we dare promife touching our selves a freedome from it, if we were in it. But wee

Or on condition of getting this or that, know not, at least remember not, that every state bath severall temptations, and burdens, annexed unto it. And how can we know, either how we shall withfland the one, or fland under the other, tillit come to tryall? Nay, rather wee should feare the worst of our selucs. Behold, now, being poore, lam couetous, when I want that bait of feeling the fweet of gaine which rich men haue: What then should I be, if I were rich, when the danger is greater to haue our hearts stolen away by riches increasing? Behold, now I am a fingle man, and have no body to looke to but my selfe, and yet I finde I have enough to doe this well: how then shall I doe when besides my selfe I have a family to oner-see? Behold now I am a private man, and have no body but my owne family to gouerne, and yet I finde my hands full with this : Alas! if I were in publique place of government; how should I be ouer-charged? Behold, being but a meane obscure person, I yet find it hard to humble & keep vnder my proud heart: What should I doe then, if I sourished in worldly glory and were a great one in Princes Courts? Loe Lean hardly stand fast in firme ground; How then can't feeure my feet in flippery ground? 2 In promising to God repentance, and refor-

2. Generall, of repentance.

flictions and sicknesse, tooking for death, how liberall are they in their promises? but afterward how basely niggardly are they in their performances? They play childrens play with God, they take away a thing as soone as they have given it. When

mation in generall, the case is alike. Men in their al-

Ier.34.10.11.

Nebuchadnezzar besieged Ierusalems, then the Iewes

made a folemne couenant with the Lord, to let free their servants: But no sooner had the King remoued his siege, but they retracted, and repealed their vow, and brought backeagaine their feruants into their former bondage. So fareth it with these kinde of men: When God laies siege to them, by sicknesse, or some other pinching affliction, then couenants and promises are made, concerning the putting away of our finnes; But no sooner doth God begin to depart and flake his wrath, but we returne with the Dog to the vomit, and with the Sow to our wallowing in the mire: Like Pharaoh, that dismissed the Ifraelites, when death entred within his Pallaces. but presently after, in all hast, makes after them, to fetch them backe againe. Thus was it in that great sweat in the time of King Edward: As long (saies one) as the feruentnesse of the plague lasted, there wascrying peccani, peccani; mercy good Lord, mercy, mercy: The Ministers of Gods word were sought for in every corner, they could not rest, they might notsleepe: yee must come to my Lord, yee must ometo my Lady; come if yee love God, and if ye love their faluation tarry not: For Gods sake M. Minister ( say the sicke folkes ) tell vs what we shall doe to avoid Gods wrath: Take these bags, pay so much to fuch a man; for I deceived him: give him b much, for I gat it of him by vlury: I made a crafty bargaine with such a one, restore him so much, and defire him to forgiue me. Duide this bagge among the poore, carry this to the Hospitall, pray for me for Gods sake, Good Lord forgine me, &c. This was the diffimulation of the people for three or foure

foure daies, whiles the execution was, but after when the rage was somewhat swaged, then returned they to their vomit, worse then ever they were. Then that they had before caused to be restored. and given in almes, they feeke to recover by more euill-denouring cheuilaunses. This deceitfulnesse God noteth in the Israelites, who being humbled with the terrours of the Law, promiled very largely: All these things will we doe. But what said God; o that there were such an heart, namely, as this so liberall and franke a promise of obedience they make shew of, and at this time thinke indeed they have. For now wee speake of such a kinde of decentulnesse. whereby wee deceine our felues as well as others. Wee are not to thinke these Israelites did grossely dissemble with God: but at that time, being in some diffresse, they spake as they thought, and meant to doe. But by reason their hearts were not throughly purged and renewed, it was onely a fuddaine fit for the time, afterwards their hearts returning to their old bias, they were not able to performe that which they promised. This the Scripture would teach, when it it saith, their hearts farted afide like a deceitfull bow. When a man shoots with a deceitfull bow, though hee levell his arrow and his eye directly to the marke, and thinke with himselfe to hitit, yet indeed the arrow, by reason of his deceitfull bow, goes a cleane contrary way. Answerable to this bow is our heart, to the arrow the defires, purpoles, and promiles we conceiue, and make in our afflictions, the marke we ay me at is repentance: to the which weethen looke with fo accurate and attentive an

Deur. 5.29.

Pfal.78.57. explained.

eve.asthough wee would repent indeed: And that indeed is our purpole, and meaning then; but our owne hearts deceive vs. For, because they are not truely renewed, but there is much vnfoundnesse Aill in them. Hence it comes to passe, that these arrowes of our purpoles, and promiles of repentance neuer hit the marke, neuer fort to any good effect, but vanish in the ayre as smoake. Abab did not grossely dissemble in that his humiliation wrought by the Prophets reprehension; but hee meant in good fadnesse, when he cloathed himselfe in fackcloth: Onely his heart still remained vnregenerate, and so deceived him. So was it with Pharaoh alfo. One would thinke that water heated in the fire, were indeed as truely hot as fire it selfe; But becanse it is not a naturall heat, but onely externall from the heat of the fire, remove it but a while from the fire, and it returnes againe to his owne Nature, and as the Philosopher observes, becomes colder after the heating then it was before: So it is with these flashings of denotion and holinesse, which werein Ahab, Pharaon, and others in like case: They are not kindely, but violent; they are not from the inward fire of Gods Spirit, but from the outward fire of his judgements; and therefore when that is out, these are gone.

And this is the third part of the hearts deceitfulneffe, namely, its deceitfulneffe in promising. The vie of that which hath beene spoken thereof, is:

I To teach vs patience, when we are crossed in thosethings we desired, and wherein wee promised great felicity to our selues: For God hee saw the deceitAristot, meteor.

deceitfulnes of our hearts in such promises, and that indeed these things would in the event have proved serpents and stones, which wee thought would have beene sistes, and bread, that they would have beene very bitter and burdensome vnto vs, which we fancied as matters of comfort and delight.

2. Deceit.

To rest contented in that estate wherein wee are. For howfocuer we promife much of our felues. if our estate should change for the better, as from pouerty to riches, from obscurity to glory, and greatnesse in the world, and presume of our owne thrength, not to be touched with those infirmities that viually attend fuch estates; yet we have learned how deceitfull our hearts be herein. Haue wee then a liberall & mercifull affection in our ponerty; let vs not be ouer-desirous of a richer condition: For wee know not whether then wee shall be of the same minde, yea, or no: And that affection we have to liberality while we are poore, is accepted of God for liberality it felfe. Take heed then of this deceit: Thou desirest to be rich, that thou mightest be liberall; So much thy heart promifeth thee, that thou shouldest be very liberall, if thou wert once rich: Loe thou art liberall before thou art rich, in regard of the affection and disposition of thy heart; and when thou art rich thou art not so much as liberall in affection; Thou dost not onely not get that liberality in action, which thou promiseds thy selte in riches, but also thou leefest, together with thy pouerty, that liberality in affection which then thou haddeft. O deceitfull heart, who by promising vs more, makeft vs to haue leffe! Defire then rather

to keepe thy pouerty, that thou mayest keepe thy liberality; remembring that of Salemon, that though that which a man should especially desire to his goodnesse, that is, to doe good in workes of liberality; yet a poore man, that having nothing to give, hath yet a giuing affection, is better then alyar; that is, as I take it, better then such a rich man, who before he was rich, would bragge much what he would doe if he were rich, and yet being rich is poorer in liberality then ever he was; who is therefore in regard of this deceitfulnesse of heart, worthily called a lyar by the Holy Ghost. Be not then, through this deceitfulnesse, moved to the desire of an higher and greater estate: If there bee a willing minde, God accepts a 2 Cor. 8.12. man according to that bee hath, and not according to that hee bath not. Then againe, consider with thy selfe, what likelihood there is, that thou shouldest doe a greater good, (which belongeth to a higher place) being therein, who canst not doe the lesser good, (which belongeth to a meaner place) wherein now thouart. Thou art a bad poore man; thou wouldst be a worse rich man. Thou art an ill Gentleman: and is there any hope that thou wouldest be a better Noble-man? In poverty and meanenesse thou canst not be free from those infirmities wherto that chate is subject; and yet thinkest thou to escape those whereto Riches and Honour lye open?

3 Neuer to be ouer-bold or lauish in promising much of our selves. Doe wee with the most, but speake we with the least: for our hearts will de-Wee would hardly give our words for a falle Knaue, that had often deceived vs. Why then

Pro.19.22. opened.

3. Deceit.

2 Cor.7.14.16.

Mar. 10.17.22.

Ruth 1,10. 14.

learne wee not the like wisedome heere, not to promife any great matters of our felues, fince we have fuch deceiving hearts, as will shame vs in the end. if we prefume any thing farre on them. It is a shame to vs. when others, of whom wee have promifed much vnto our friends, shall deceine vs : Therefore the Apostle, having promised Titus no small things concerning the Corinthians, faith, hee was not albamed in that whereof hee had boasted of them unto Titus. because their doings had aboundantly inflified his fayings; Thereby infinuating, what a shame it would have beene vnto him, if the Corinthians had deceived that hope, and confidence which hee had of them. Other what a foule hame must it needs be, when our owne hearts shall deceive vs in that which we have promised of them to God? Suffer wee not then our tongues to run ouer in this kinde, left it fares with vs, as with that same yong man in the Gospell, who came running in all the bast to our Sauiour, crying out, Good Master, what good thing must I doe to get eternall life? therein secretly promising that hee would be willing to doe any thing Christ should command him; For it is as if he should have said: O let me but know what is to be done, and be it what it will be, loe, here I am ready prest to doe it. But when Christ told him what was to be done, Goe fell all, and gine to the poore, oc. then hee flunke, and shrunke backe. For how many are there, that through this kinde of deceitfulnesse, deale with God as Horpha did with Naomi, making her beleeue that nothing should be able to seperate them? there was no hoe, but the must needs follow Naomi

Naomi into Iudea: but she was soone intreated to flay behinde, and take her leave. The Prophet Hofea bringeth in the Israelites, renewing their covenant with the Lord, in very ferious manner; Come let vs returne to the Lord, egc. One would thinke heere were an excellent spirit of sincerity. But God, discerning guile in this their so hot & hasty zeale, passeth this sentence upon it; What shall I doe wato thee, O Ephraim? &c. All thy righteousnesse is as the morning dew. And therefore when our hearts promise any thing to God, whether openly, or fecretly, we must defire Gods strength to enable vs for performance, as Danied, having promised, I will keepethy statutes, prayeth, for fakeme not over-long. Yea, wee must in this case deale with our hearts as losua did with the Ifraelites, promising their service to the Lord: 0, faics Iofua, yee cannot ferme the Lord, he is a tealous God, he. So we in like manner must propound to our selves the difficulty of doing any good thing: both in regard of our weakenesse and Sathans wilinesse. And as in being furety to man for our brother, the Scripture exhorts vs to bee well aduised what wee doe; so, much more ought we to bee heedfull, and considerate in this suretiship to God for such false hearts as these are, that weighing well our owne inbility to doe fo much as the least good, we may nemer presume to vndertake any such matter, otherwife then in the denyall of our selves, and in the earnest craving of the presence of the spirit, without whom wee can neither promise, nor performe as wee ought.

Hof.6.1.

Pfal. 119.8.

Iofa,24. 16. 17. 18.19.

Prov. 6.1

### CHAP. XXI.

## Of four e deceits of the heart in practifing.

4.In practifing: where the

I. Deceit, is in the hearts ficklenes in good.

Dani4 47.

Chap.3.5.

Now we are come to the fourth and last head of the first kinde of the felfe-deceiving of the heart, namely, the deceitfulnesse which is in practising. And this shewes it selfe in divers particulars.

I The deceitfulnesse of heart in practising, appeareth in the ficklenesse and vacertainty thereof; whereby it commeth to passe, that we cannot hold on a constant tenour in any good course, without making of many interruptions. Many begin to enter into such and such good waies of repentance and reformation, but they soone grow weary, and breake off. Nabuchadnezzar, seeing the excellent propheticall spirit of Daniel, in interpreting his dreame, was so affected, that onely Daniels God mult be the true God. And yet this lasted not long: for within a little while after, for all this, his Idoll must bee worshipped vnder paine of death. And after this, the light of the miracle in the three childrens deliuery, that the fire which was fire to burne the bands wherewith they were tyed, was no fire, fo much as to findge their apparell: how did it further worke vpon him, and wring from him the acknowledgement of the true God? yet, for all this, not long after, wee may fee him letting it in his Palace, and as proudly as euer advancing himselfe aboue the Lord. Neither is it thus onely with the wicked, but in the godly also themselves, in the truc

true practife of godlinesse, though not in like manner, whence it is, that they finde fach vneuennesse in their lives, that they are so off, and on, so out and in; now in good frame, but by and by fenfibly di. sempered, and altogether vnlike themselves. Sometimes how are wee hoyfed up to the very skies, in aboundance of pure and heavenly meditations, and confolations, as it were rapt vp with Paul into paradife, or ascending in Elias fiery chariot into heaven? Otherwhile againe cast downe into the very deepes of hell, not able to pray, heare, meditate with any feeling of comfort. Sometimes in prayer transformed in our soule ( so are wee ranished ) as Luke 9.29. Christ was in body, when hee prayed. Otherwhile againe as heavie in prayer as the sleepy Disciples with Christ in the Garden; the wings of our faith being clipt, our prayers lye groueling on the ground: Sometimes so comfortable, and couragious, that we can fay with David, Though I were in the Pfal 23.4. valley of death, yet would I feare none ill: otherwhile againe so deaded and deiected in our spirits, that wee are like him, when he said, One day I shall dye by the band of Saul. Sometimes so strong in faith, that we an ouercome the greatest dangers, and with Peter can walke upon the swelling waves: By and by so faint, and brought to so low an ebbe that wee fall downe euen in farre lesser dangers: as Peter began blinke at the riling of the winde. Sometimes for patient that wee can quietly beare the greatest indignities; presently after so impatient, that we cannot put up the smallest unkindnesse : As Danid, patient in Sauls persecution, impatient in Nabals discurtefie.

1 Sam. 27. 1.

Pa fir

fu

Home 13. ad pop.

curtefie. To conclude, In the hearing of the Word. how doe wee feele sometimes our hearts to burne, and glowe within vs? O the heavenly affections we then feele inkindled! O the sweet disposition and frame our hearts be in then! Little would wee thinke then that afterward wee should be so much cooled, as we are very quickly after our departure from this fire, and comming into the freezing avre of the world: In which regard, as Chryfostome faies, the Ministers have the greater trouble, because they never finde their worke as they left it . as other workemen doe, the Smith, the Ioyner, &c. who as they left their worke in the euening, so they finde it in the morning: but Ministers shall finde their worke altogether put out of frame and order, by reason of our deceitfull hearts, that steale from vs those good affections wee had before. If a horse naturally trot, and for some space of time hath accustomed himselfe thereto, though by Art he be broken, and made amble, yet in journeying hee will be euer and anone offering to goe out of his amble into his trot: So regenerate men, because naturally their hearts are cuill though in part being mortified by grace, they have learned to doe well, yet ever and anone they have experience of the readines of their heart to breake out into their old courses. Corruption in them will have fome flurts. Our heart is the instrument we must worke with, in the seruice of God: But a deceitfull instrument will not hold out in working; no more will our deceitfull heart in the serving of God.

The fecond point of deceitfulnesse in this kinde, is in

the flipperine fe of our hearts; whereby it comes to palle, that they give, both God, and our felues, the lip, whilest they are in the performance of good mercifes. As when in prayer, meditation, and heaing of the word they flily Reale away, and play the figitiues, carryed away with idle, and wandring imaginations. This deceitfulnesse the most holy hor miserable experience of; their hearts herein dealing with them, as if our fernant, imployed in bacbusinesse, together with our selues, in the midtelt of the worke (hould privily fleale away, we not marking, or minding of him. That holy Father Auften felt this, and bewailed it in himfelfe, that in his most serious meditations of heavenly things, his minde was eafily distracted by the slightest occasion. Concerning the which hee thus writeth, "Let every man therefore marke and confider what doings there are within in the heart, how oftentimes our prayers themselves are interrup-"ted with vaine thoughts, fo that our heart can "hardly fland flill with God: Though yet it would "layhold on it felfe, & fo make it felfe to flay with "him, yet in a fort it flyeth away as it were from it "left, neither can it finde any bounds whereby it may keepe it felfe from flying away in her wandring motions, that for tarying still with the Lord "irmay be refreshed with sweet delights by him: Hardly among many of our prayers meet we with "fuch a prayer." Every one would be ready to fay "that this were to onely with him, and that others were not troubled in like manner, vnlesse we had "heard Danid in a certaine place, laying: Therefore InPals,9,

The flipperineffe in the ve ry ad of performance.

Confest.10.35

2 Sam.7. 17. cleared by Auften, Dixit fe inuenire cor suum, quasi Soleret fugere, & ille sequi quasi fugitiumm, & non comprehendere, & clamere doc. Pfal 38.

IIL Deceit, Secret foisting in of corruption into good actions.

"thy servant hath found his heart to pray vnto " thee. Loe, hee faies that hee found his heart, as though his heart were wont to flye away from him, and hee faine to runne after this fugitive, and being not able to catch it himselfe, to cry to the Lord, my heart hath left me. So farre Austine excellently fetting forth this deceitfulnesse of our hearts. Would we not count him a deceitfull friend, who, when we should have greatest vse of him, would then be sure to be out of the way? A like deceitfull must our hearts needs be, the chiefest instrument wherewith we are to serue the Lord: And yet when God's service is to be performed of vs, our hearts are then to finde, they have runne away from vs, and fo, when we should feek God, we must first goe seeke our selves.

The third deceit is, when our hearts doe privily, and fecretly, wee scarce perceiving it, foilt in, and closely convay some corruption into our good actions, even then, when wee are in the very act of performance. And with this deceit are even the children of God themselves exceedingly troubled. For howfocuer they propound not to themselues any of these by and base respects of praise, and vaine-glory, &cc. in their good actions, but rather do fet themselves against them; yet these things doe come in by flealth, and flily infinuate and winde in themselves into their hearts, as once the Serpent into the Garden. So, fitly in this regard doth the Prophet call our hearts deceitfull, in that word, in the originall, from whence raceb had his name, because our fleshly hearts doe the same thing to the spirit, in doing of good, which laceb did to his bro-

ers,

ther, comming out of the wombe, as it were supplant it, and catch it by the heele, when it is running of the Christian race; for what elfe doe they, when they intrude, and obtrude vponvs their owne carnall and corrupt affections? Looke how those Samaritanes would have had their fingersin the building of the Temple with the Jewes, namely, with a purpose to have destroyed it, and looke how lebu offered facrifice to Baal, killing his Priests at the ametime: and looke how Husbai went to Absaloms company to ouerthrow him: A like deale our hearts with vs, needes will they intermeddle in our good actions, but it is but to rob vs of them, by transforming them into finne, through the mixture of their corruption. For when there springs up any sweete fountaines of grace within vs, then doe they closely (as once the Philistims dealt with Isaacs welles). which hee had digged ) cast in their filthy dirt and duft, and ftop them vp therewith. They droppe downe from their impure hands some filth vpon that pure webbe the spirit weaucth, and so make it amenstruous cloath. They cunningly put in their lauen into the spirits dough, and so sowre it, and make it distastefull to the Lord. When sometime the spirit of grace is offering to put forth it selfe, as once Zarab in Thamars wombe, yet, by reason of this decentulnesse of our hearts, it recoyles presently, and goes backe, foras Zarah did, and the flesh the Peres, that steppes before it; and so as they were deceived, when Zarahs hand was first seene, so wee often, when wee feele our felnes making fome offers towards God. For as knauish coney-catchTim. r. I.

In Pfal. 50.

Fæliciores sunt qui audiunt, & 6.

ers, watching the times when honest men are to goe to some solemnity of feathing, craftily thrust in themselves, that they may filch some thing away: fo where grace is to imploy her felfe, corruption will bee fure to have an oare in this boate, and to interrest it selfe in the good action, that it may by this meanes steale away the best part of our comfort therein : As in the love of grace and vertue in good women in comes fome imes to paffe, that the impure, and filthy lone of luft, and concupiscence, by certaine juggling feates of conveyance, cogges in it felfe. Therefore S. Paul writing to Timothy, a man tarely mortified biddeth him yet to exhort younger women with purenesse, or chastity: because through the deceitfulnesse of his heart, even then whilest hee was exhorting them to chastity, some vinchaste motions might come creeping into his owne heart, and steale upon him unawares. And fo in preaching, whileft the Minister is ftirring vp others to the zeale of Gods glory, through the deceittulnesse of heart, it comes to passe too often, that thoughts of pride, and vaine glory poppe in themselves, to defile, and deface the glory of the worke. In which regard Austen fayes, that it is harder to preach holily, then to heare, writing vpon that of David; Thou Shalt make mee to beare the coice of day and gladneffe; which hee reades fomething otherwise, thus : Thou falt give ion to my "hearing. Whereupon he thus writeth: The hea-"rers of the Word are more happy then the spea-"kers an Thelearned hearer may bee humble but "the speaker bee must strive against pride, wand the " desire

"defire of pleafing men, that they closely creepe not in upon him, and cause him to displease God, dec. The like deceit are we subiect vnto in prayer also. nesse lonabs example, of whom it is said, that he then Ionah 4.1. prayed, when indeed hee did nothing but quarrell with God. Read the words of that his prayer, and vee shall finde nothing prayer-like in them. keme rather to be a brawle then a prayer. then is he faid to pray? No doubt feeling his weakenesse, in giving place to anger, hee thought to frine against it, and in this good minde addressed himselfeto prayer: but yet, loe the deceitfulnesse of his heart, while by prayer hee thought to have ouerome his anger, anger overcame him and his prayer too, turning it into a langling, and wrangling expo-Aulation with the Lord. Thus other-while men letting themselves to meditate against some sinne, in the very act of meditation have beene infnared For as in speaking against some sinnes, it falles out that others sometime are taught to pradifethem, (which was Solons reason of making no lawes against the killing of our Parents, least by forbidding it he should teach it) so also in thinking against some sinnes, our felues may be caught. when men in their thought have beene framing their mindes to reconciliation with their adversaries, in the remembrance of the iniuries received, they have beene further incensed, then before. Peter did well to aske the question, Master shall wee draw the fword? He did not aske this question as the Princes in Ieremy, whether they should goe downe into Egypt, being before resolved to goe downe, what-T 2 focuer

Luke 12.

foeuer the Prophet should answer. No, wee are not to thinke that Peter had made a resolute answer to his question before he made it, being fully purposed to draw, before he asked the question. No, heedid not so foully dissemble. But in asking the question hee feemed to bee framing his minde to more mode. ration, and willing to bee adulted and directed by Christ, but yet withall exasperated with the insolency of the aduerlary, and indignity of the fact, hee could not hold his minde in that temper of moderation, to flay the answer of the question, but even in asking drew, the decenfulnesse of his hearepreuenting Christs answer. So againe oftentimes in many of our actions, where wee thinke wee doeintend a good end, and doe indeede in some fortintend it, yet therewithall, underhand, gets into our mindes the confideration of some other similer and crooked respect. As Moses pretended to the Lord, that the conscience of his owne weakenesse, and infufficiency made him to fearefull of vndertaking the office hee imposed upon him, least by this meanes Gods glory should be foyled in him: Neither did he alregether diffemble therein. But withall, there fecretly lurked another matter beside the feare of himselfe, namely the feare of Pharaoh, least hee would have revenged the Ægyptians quarrell vpon him. And therefore God feeing that, faid vnto him; Arise Moses goe thy wayes, they are dead that seeke thy life. So when wee desire that our Children, or others under our charge, should thrive in godlinesse, this is a good desire, but how often doe the eyes of our mindes looke a squint at Gods glory herein;

herein; and (what locuer our own precences and conceits, may be) like Demetrius, precending Dianaes glory against Pauls doctrine, when yet it was his own gaine he more specially intended, how often are we carryed away with a respect of our selues, that wee might reape some credit, in the good successe of our abours? And therefore excellently the Apostle, purging himselfe of this corruption, writeth thus vnto the Corinthians: Now I pray to God that ye do no enill. The Corinthians might oblect: Thou thus prayeft. not for much for our good, as for the credit of thine owne Ministery: The Apostle therefore by way of prevention addes, not that we should feeme approved, huing our labours thus bleffed but that ye should doe that which is honest, though we be as reprobates; in an bonest desire of your owne good doe we desire it, without any respect of our selves. Againe, when the children of God are humbled and cast downe in godly forrow for their smaller sinnes, often vpon this occasion the heart beginneth to conceive thoughts of pride. O there are few that take notice of fuch small sinnes, or are so touched for them, as I. And so the theefe Pride, Reales away our Humility, mitdoth also all our other graces, it being almost all one to be simply proud, as to be proud because of our humility; to be vncleane, as to be proud because of our chaffity,&c.

The fourth deceit of the heart in practifing, is when it cause the vs to leape from one extreame to another, passing by the meane; as from Prodigality, to Couetousnesse, from Couetousnesse to Prodigality, skipping oner Liberality. In the former leape the coue-

Acts 19. 27.

2 Cor. 13.7:

IV. Deceit, leaping from extreame to extreame.

T

tous

tous man bath a faire pretence: O why flould I waft. fully mispend Gods creatures? why should I make my belly my God? But why dost thou not rightly vie Gods creatures? why doft thou make thy mony thy God? The prodigall lately conerous, his colour is as good, why should I make my felfe a drudge to my good? yea, and why shouldest thou make thy selfe a drudge to thy pleasures? In the same kinde of deceitare some brought from presumption to defperation, from thinking there finnes are nothing, & that they can repent when they lift for them, to thinke that they are greater then that ever they can repent, or find mercy at Gods hands. By the like deceit are men come from too much honouring of Ministers, which was in Popery, to too much con. temping of them. As it was in the Church of Corinth, some would give too much to the Ministers feverely apprentifing their judgements vnto them. I am Paules, I am Apolloes: Another fort, to anoide this extremity on the right hand, went as farre out on the left, in the vtter rejecting of the Ministery: I am Christs, I care not for any Minister, but will be taught immediately by Christ himselfe. And therefore Paul, after bee had refuted those offending in the excesse, lest any through this deceitfulnesse should decline too much to the defect, he wifely qualifies the matter: Let a man yet thinke of vs as of the Ministers of Christ of disposers of the secrets of God. Let no man thinke that there is no other way to avoide too much dignifying the Ministers, then too much nullifying of them. This is like the husbandmans error, when in correcting the crookednes of a twig, bee

1 Cor. 1,12.

1 Cor.4.1.

hee writhes it too much the other way. A deceit that befell the Fathers, who in their zealous detefation of herefies, have in their disputations overhot themselves sometimes, and gone too farre on the other fide. As, Clemens was fo far carryed against worthip of images, that he condemned the Art of Painting. An example of deceit in this kinde wee have in Peter, who for not fuffering of Christ to wash his feet, hearing the fearefull answere, Valeffe 1 walk thethou hast no part in met, lashed out presently as farethe other way, Lord not my feete onely, but hands and head and all : But it was his feet onely that Christwould wash, nor his hands or head. So the Carinthians, being reprehended for their remifrefle, and carelesse over-fight in not punishing the incelluous person, fell to ouer-rigorous severity, in not freeing bim from punishment, in not looking him vpon his repentance. So S. Anflew confesseth of himfelfe, that in his defire to audid carnall delight in finging, he fell into that extremity of severity, as to ondemne all delightfull melodie tickling the eare. The error in the primitive Church was, to magnifie the Apostles writings in contempt of their vocall doctrine. The letters, said the false Apostles, concerning Paul, are fore and strong: but his bodily presence, and his speech is of no value. The Papists at this day have anoyded this errour, by falling into the contrary of advancing the doctrine which the Apostles by they delivered by word of mouth, their vnwritten verities, to the shamefull disparagement of their written doctrine. And to conclude, how many of vs, through this deceit, haue beene brought from Popilh

Iohn 13.9.

Confess. 10.34.
Aliquando autem fallaciam hanc immoderatius canens, erro nimia scuevitate, ut melos omne santelinarum suauium ab autibus meis yemoueri velim.

2 Cor. 10. 10.

Popish superfiction to prophane and irreligious A. theisme? From the blinde zeale without knowledge, to a cold and heartlesse knowledge without zeale; from workes without faith, to faith without workes: from thaking off the yoke of that Romane tyranny, to shake off the sweet and easie yoke of Christio. and so an over-licentious and lawlesse dissolutenesse. From the leaving of Popish fasting, pennance, confession, to the contempt of true Christian fast. ing, repentance, confession; and from the errour of the merit of good workes, to a shamefull neglect of them. So that wee did more good workes (I meane outwardly in regard of the matter ) in Poperie, for our owne glory, then now wee doe for Gods glory, though Gods glory should be a farre more powerfull attractive to good works then our owne. And these

be the foure first deceits

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### CHAP. XXII

of eight more deceits in the Same kinde.

TO goe yet forward in these deceits: The fift is. when our hearts cause vs to degenerate from the meane to the extreame, specially that which hath greatest resemblance with the meane. Wherein our hearts deale with vs, as the Diuell would have dealt with our Saujour, when vpon occasion of his frong faith in his Fathers providence, which he had hewed in relifting his first temptation, chuling rather to line by his faith in want of bread then voon his motion to command the flones to be made bread; when, I fay, vpon this occasion, he would have cunningly brought him on in his second temptationto presumption, in casting himselfe downe headlong from the top of the pinacle, as being in action which would carry a great colour of a very strong hith indeed. Peter having made a notable profellion of his faith, Thou art the Christ, the Sonne of the living God, and being therefore much commended by our Saujour, presently thereupon tooke ocalion to fall from the true boldnesse of faith, to the sweinesse of presumption, in adulting his Master to decline the crosse, wherupon the saluation of all the electedepended. So likewise, from inst and lawfull zeale, how easily through this deceitfulnesse doe we fray into blinde boldnesse, and vnaduisednesse? As the common people, of their owne heads, throwing downe Images; and the Brownists, as they call them,

V. Deceir, fliding from the meane to an extreame. ludg.21.1.

in separating from our Churches: the like was the zeale of Peter in drawing out his fword, in his Ma. sters quarrell, and cutting off Malchus eare : as also of two of his fellows, calling down for fire from heauen, to confume the inhospitall Samaritanes. In all these, Zeale degenerated, and became like wine turned into vinegar. As also in the Israelites, when they were carryed fo farre in their zeale and indignation against the Beniamites, that they sware rashly they would none of them give any of their daughters to wife to a Benjamite: So should a whole Tribehane perished and the Church & Common-wealth have beene weakened and impaired. What madneffe was this, in punishing others, so farre to exceed, that therein also we should punish our schues? Like the hands, and other outward parts in the Parable, which denying to minister tood to the belly, because as they faid, it was idle and lazie while they laboured, did thereby pine and confume themselves. And vet to this end the deceitful hearts of the Ifraelites bring them, vpon occasion of their inft and lawful geale. So easily may the divell cast in his wilde fire into this fire of zeale. Thus from the wift reverence of holy men, came in religious adoration sas we may fee in the examples of Cornelius and John, rebuked by Peter, and the Angell So alfo, from godly forrow how easily doe our deceirfull hearts carry vs to immoderate and exceffine penfinenelle; from being poore in firit, to be desperate in spirit. As the Apos Ale sheweth, admonishing the Corinthians, that they would comfort the incestuous finner, and release bim of his excommunication, lest bee should upon 2 Cor. 2.11.

occasion of longer continuance in his just forrow. be swallowed up of despaire: For we are not ignorant, faith the Apostle, of Satans wiles, namely, how he aboureth to bring vs from the iust meane, to the exceffe. And as it is Sathans, so also it is one of our owne hearts deceits; his deceits, by our confenting being made ours, as I shewed in the beginning. Thus from the true practife of mortification, in taming & keeping vnder our fleshly abstinence, many have brought themselves to too great an austerity and feuerity. Hence the whippings and fuch like exerciles of the Papists. Hence the discipline that hath bin wed in Monasteries, and the practise of some that would never eat but running, least they should feele some pleasure and delight in eating. Timothy was aught in this error, when under the colour of abitinence, for the reprouing of the luxurious Ephefians, hehad so far macerated his body, that the Apostle was sine to prescribe him Phisicke. This may teach vs what an eye we had neede haue over our selves wen in the practife of the best things, because no. thing more easie, by reason of the deceitfulnesse of our hearts, then to mixe fomething of the extreames with the meane; so that wee can hardly bee angry without finning; beleeue, without prefuming; repent without despairing; feare, without doubting; be mery, without vaine lightnesse; be sad, without heany and vaprofitable dumpifhnesse.

The fixt deceit is, when wee increach vpon God a those things wherein hee hath given vs some liberry in his word, going beyond the bounds he hath there fer vs. God hath given vs liberty, yea indeed 1 Tim. 5.23.

VI.Deceit,Incroaching in the vie of things lawfull.

Confe[[.10.36. Itaque nobis quoniam propter quedam humane Incietatis officia necessarium eft amari & timeri ab hominibus in-Stat aduersarius ubig; fargeus in laqueis. Euge, Euge, vt dum auide colligimus incaute capiamier de à veritatetua gaudium nostrum deponamus, & in hominum fallacia ponamus tibeatq; nos amari, & timeri, non propter te, fed prote.

hath imposed a necessity vpon vs to seeke the maintenance of our owne credit and good name, that fo we might be the fitter instruments of glorifying him in our leverall calling; but heereupon, as S. Auften hath well observed through the deceitfulnes of our hearts, we are drawne on to defire and delight in the loue the reverence, the praise of men it selfe, and to like well enough of it, to be loued and reuerenced. not for Gods caufe, but even in Gods ftead. But this deceit is specially in the vse of things indifferent, as meat, mirth, marriage, recreation, fleepe, apparell, and fuch like. Of all which, God indeed hathgranted vs the vie, yet not fo, but hee hath confined vs within certaine limits, and as vnto the fea, hath let vs our bounds, faying; Thus farre Shalt thou goe and no farther. Now our deceitfull hearts having once gotten this by the end, that fuch and fuch things are indifferent, and so may lawfully be done, thinke they are then on a fure ground, and so care not how farre they lash out; as though there were no restraint in the yfe of things indifferent. And thus it is strange to see, how that which is lawfull, drawes on that which is not convenient; yea, and what horrible finnes are swallowed downe vnder the name of things indifferent. Come to a swinish Epicure, that makes his belly his God, and tell him of his abuse of Gods creatures : he will answer presently, why straiten you my liberty in the vie of the creatures, which Christ hath purchased for me? Hath not God given vs wine to make glad the heart? Yes, to make glad; but drunkennesse and surfeiting makes it heavy; Take heed, faith our Sauiour, lest your hearts be made heany with

Luke 21.34.

Prou 10. 23.

with surfetting and drunkennesse. Thus wee see how easily our deceitfull hearts remoone the auncient bounds fet by God, which to doe, but with men, is a deceit not to be suffered. And so it steales on further. ull at length it bring vs from Christian liberty, to a molt vnehristian libertinisme, and luxurious licentiminesse. Behold then heere a noble deceit, while men thinke they take and vie their liberty, indeede they lofe it. For in the vie of thefe things, wherein Godhath made them free-men, they make themfelues bond-men, being brought under the power of those things which they vse, as the Apostle elegantly besketh. For they lo inthrall themselves to the lust of their senses, and of their bellies, that though their owne, and others destruction be sometimes joyned with the vse of some of these things, they cannot yet forbeare. Which seemed to bee the fault of some of the Corinthians, couering their intemperancy, and love of their belly, whereby they hazarded some of their brethrens soules, with the pretence of Christian liberty. So much the Apostle, not obscurely, intimates, when vnto that decenful objection, All things we lawfull, hee frameth this answer; But I will not be brought under the power of any thing. I will not make my felfe a flaue to my belly, whose Lord I should be. So also GO D hath given vs liberty to deale in the world, and worldly occasions. But here, an inch being given', wee take an ell, rushing our felues ouer head and eares in them, to the prejudice of faith in Gods prouidence, and of the exercises of piety. So God hath given this liberty to his Miniflers, to take of their flockes sufficient maintenance.

1 Cor.6. 12.

In epift. Conceditur tivi vt de altari viuas, non de altari luxurieris.

Confest 0.31. Crapula nonumquam subrepit seruo tuo.

Clem.

VII. Deceit. Instelling out a greater good by a lesse.

He that attends upon the altar, may live of the altar. But Bernard observed it, in some of his time, that thence tooke occasion to riot, and ruffle it out voon the Altar, though yet the Scripture faith not, the Minister may luxuriously lauish it, but onely live of the Altar. The Scripture also permits feasting and merry-making. But how easily heere doe wee ouershoote our selves? not onely the common fort in their quaffings, carowling healths, and scurrilous mirth, but even the better fort also exceeding the bounds of moderation. Austen confesseth his errour here. Lord, faith he, drunkennesse is farre from mee: let it not once come neere me : As for gluttony it steales Cometimes upon thy fernant. I pray thee removest farre from mee. Who is there that sometimes is not carried away beyond the measure of intemperancy? Thus Parents, because of the lawfulnesse of naturallassections, fall to cockering of their Children. In all these and such like cases, wee must bee as icalous of our selues, as 10b was of his Children in feasting. For here the deceit is so much the more easie, by how much our suspition of it is the lesse, presuming upon the lawfulnesse. But we must oppose to his deceit that of the Apostle; All things are lawfull, but all things are not expedient. Circumstances of time, place, perfons must be considered. Otherwise that saying is true. He that will doe all lawfull things, all that he may, will quickely come to doe unlawfull things, something that bee may not.

The feuenth deceit is, when vpon some care of doing a lesse good, wee instle our the greater, and that oftentimes when it is most seasonable. Martha was

thus

# The deceitfulnesse of mans beart.

thus deceined, when her care of performing one good duty, in giving the best, and most respectfull entertainement to Christ shee could, detained her from the hearing of the Word, a matter of far greater moment. Thus many that read not all the weeke long, knowing yet that reading is a duty commanded of God, will therefore be reading of the Scrippures in Sermon time, at the Church. Some also are at home in their private prayers and meditations, when the Church is affembled together, and with private service exclude the publique. Others in hearing of the Word, while they minde the methode, andorder of the Preacher, and matter of knowledge, they neglect that which concernes affection. And divers such like. Here remember, that how soever in will things, that rule be falle, of euils choose the least vet in good things the contrary is true: Of good, choose the greatest.

The eight deceit is, when having performed some goodservice vnto God, we thereupon take occasion to be the more carelesse and secure. Like boyes, who after they have followed their Bookes hard in the schoole, thinke then they are priviledged to sport & play reakes. So it is with vs. Wee may easily seele this disposition in our selves, to be ready to please our selves in vnlawfull liberties, when we have pleased the Lord in lawfull duties. Wee may see it in such, after his Embassage faithfully discharged to the Ninivites, breaking foorth into anger against the Lord: and in Ezekiah, after his notable service, both of prayer in sicknesse, and of thanksgiving after deliverance, sowly overshooting himselse in vaine o-

VIII. Deceit, After good fuccesse to grow secure.

stentation

IX. Deceit, The fleshes peruerse imitation of the spirit, stentation of his treasures to the Babilonish Embas. sadours. Therefore after a lightning, take heede of a foyle. Neuer have we greater cause to tremble, then after we have well acquired our selves in the performance of some good duty. Then will our hearts be seeking of vnlawful liberty, & offering to steale away from God, that after their paines in his service they might resresh themselves with some pleasure of sin.

The ninth deceit is, when the flesh doth peruersly imitate the spirit in vs; when, as the Diuell transformeth himselfe into an Angell of light, so our fleshly and corrupt hearts into the similitude of spiritual, and renewed. How is this? Specially in the raising up of many good and holy motions, meditations, defires, & affections in our minds. For example, otherwhile in prayer, or in hearing of the word, there come into our minds fuch and fuch thoughts, and good purpoles of doing this or that good worke; sometimes also many good affections, as of griefe for our finnes, and fuch like, which yet are nothing to our prefent, either praying or hearing. Here our deceitfull hearts will bee ready to thinke these come from the spirit of grace: but the truth is they come from our owne carnall hearts, and the Diuell together, both mutually conspiring to deceive vs. For the spirit of God hath no fuch office to draw away mens minds from hearing the word. No, it openeth the heart, it boareth through the eares thereof, and maketh vs to attend. So the spirit of God hath no such office neither as to trouble mens mindes in prayer with thoughts impertinent. No, the spirit is the spirit of prayer, and chaseth away all stragling thoughts, and keepeth our our mindes steady, and attentiue in prayer. Therefore assure thy selfe, heere is noble jugling. These
thoughts suggested, though in themselves Divine,
yet the spirit that suggests them in this fashion, is
not divine, but stelly, or diabolicall.

The tenth deceit is, when in temptation our hearts betray vs, like Indases, into the divelshands. If one hing familiarly with vs, fo that wee repose some milin him, should yet, walking abroad with vs, and keing some enemy come to offer violence, runne iway from vs, would we not account him a deceitfull person? much more if he should conspire with the enemy, and take his part against vs: So is it here with our hearts, that lye continually in our bolomes, and pretend great kindnesse, and friendhip; no fooner yet can the Diuell fet vpon vs with any temptation, but they for sake vs, yea, they deliner vs vp into his hands. Herein dealing with vs as the falle-hearted men of Keilah would have done with David. As David mistrusted them so should we the hearts. Wee need not aske the question, as Duvid did of the men of Keilah; Will they deliver vs? Weemay affure our selves they will: Such is the depth of their falshood. Indab when he went out in memorning to the sheepe-shearing, had no such purpose as to committincest with Thamar, but yet or all that being tempted, see how his owne heart decided him, and gave him the flip, yea thrust liminto the hands of the temptation. And alas! who sees not the falsenesse of his owne heart, yea menthen when wee goe forth into the world with a Purpole against such and such sinnes? yet no sooner

X.Deceit, treachery in temptation.

1 Sam.23.11.

V

### The deceitfulnesse of mans beart.

are the least tiling and tempting occasions offered to our eyes, eares, or other lenses, but we are caught

thinking of some good thing to come, to make vs

neglect our present duty. Heere we should remem-

ber that faying of Samuel to Saul, When this hall

come to passe, namely thy kingdome, doe that which comes next hand. It is a folly to leave certainties for vncertainties. Thou hast certainty of that which is present. If thou wilt lay hold upon the present oc-

presently.

The elementh deceit, by holding vs occupyed in

XI. Deceit, by minding future good to neglect prefent, 1 Sam, 10,7.

> casion thou mayest; But as for that which is to come, thou art wholly uncertaine, thou knowest not whether there will ever be any occasion of good for thee

Nch, 2.6 7.

Verse 3.

XII. Deceit. Perking of the Handmaid a. boue the Mifiresse. to lay hold of, or no. Herein me thinkes the deceit of our heart is like the practife of Tobiah, and Sanballat, against Nebemiah, who would havedrawne him away from the repairing of the citie by calling him to conference, and consultation with themfelues; so our hearts doe often divert vs from the profecution of many good purposes, by casting other odde impertinent matters in our way; like, as in a case farre vnlike, the Philistimes diverted Sant from the pursuit of David; or as the Foxe diverts the huntsman sometimes from sollowing the Hare. But in this case we must be wise to answer our hearts, as Nehemiah did his crasty adversaries, I have a great worke to doe, and I cannot come downe: why should the worke cease, while I leave it, and come to you?

The twelst deceit is when admirrance being sol-

The twelft deceit is, when admittance being gotten for something, because of some other thing whenon it should wayt, as a handmaid on her Mistresse,

yet

yet this hand-maid beginneth to perke aboue her Mistresse, and to incroach and vsurpe vpon the chiefelt place. Austen shewes this deceit in himselfe, in his lenfuall delighting in finging of Plalmes, in regard of the sweetnesse of the found, and contentment of his earcs therein. Of which he thus writeth. But oftentimes the delight of my eare deceineth mee. whiles sense does not so follow reason, that it can patimily endure to some behind it, but having gotten to be racined onely because of it, would therefore goe before and have the chiefty. So I sinne in these things, not perceining it: but afterward, I perceine it. The naurall delight in finging of Psalmes is lawfull, if it besubordinate, and subservient to the spirituall deight in the matter it selfe. But here was Austens decithat the natural delight in the found, did onerop the spiritual delight in the substance of the Pfalme. So it is lawfull to delight in the witty speethe that are in Sermons; fo we vie this our delight in the way, to confirme our delight in the grace of the ame speeches: But here is the deceitfulnesse of our harts, that our affection to the wit is farre more in fensethen to the grace, and that in affecting the wit of a Sermon, wee feele our affection to the grace bmething flaked and cooled. This is as if one who swelcome to a place, onely because hee is in my company, and comes as my shadow, should yer, after hee were received into the house for my sake, cule my friend to thrust me out of the dores, that he may have all the welcome and kinde intertainementalone.

Confest. 10. 34.

Sed delectatio
carnis mee sape
me fallit, dum
rationem sensus
non ita comitatur, vt patienter
posterior sit, scd
tantum quia
propter illam
meruit admitti,
etiam præcurrere
ac ducere conatur. Ita in his non
sentiens, &c.

V 2

CHAP.

#### CHAP. XXIII.

Of the deceit of our Affections in generall.

Deceit of Affe-

Hof heart, which is ionally in the minde, and affections: it remaineth now, that we speake of the deceits ulnesse of the affections, by themselves. Where first, we will speake of their deceit in general, and then secondly in special, of the deceit of some special affections.

Generall, in

The deceit of the affections in generall, shewes it selfe in two things.

r. Variablenes.

1. In that they are of so variable & mutable a difposition, that the face of the heavens is not so divers, nor the sea, or weather so inconstant, nor the Camelion so changeable, as they. Nothing is there so vn. stayed, nothing so vncertain; not onely changed this day from yesterday; but this houre, yea this moment from the former. Hence that of Salomon: No man knoweth love or hatred; that is, as Junius expounds it, the thing either he loues or hates, by reason of this ficklenesse of our so easily alterable affections. Who would have thought, that Ammons so hot affection to his fifter, could ever have beene cooled? Yet for all that, presently after his lust was satisfied, his hatred of her exceeded his former love. Who would have thought that the Iewes, that cryed Hofanna to Christ, would after have cryed so some, criscifie, crucifie? Who would have thought the Ægyptians fo defirous of the Israelites departure, that they

euen

Eccl.9.1.Interpreted,

cuen wooed them to be gone, by giving them their precious iewels, should yet within so few houres, on the suddaine runne after them, to recouer them againe into their hands as before: So for ioy and forrow wee may fee the like varieties and changes: lmas that to day is the onely merry man, while the gourd flourisheth, to morrow when it perisheth,

none so pensiue or perplexed as hee.

This deceit of our affections is most dangerous in the matters of religion; when wee begin to waxe cold having beene once zealous, and to eate vo that zeale of Gods house, which was wont to eate vp vs. Thus was it with Ephelus, charged by Christ with the losse of her first love; and with the Galarhians, diaratche first were so feruent in their affections. that they could have found in their hearts to have plucked out their eyes for him, yet afterward were more ready to plucke out his eyes. Thus also fared it with the Iewes, who at the first followed, and flocked after the Baptist, and reioyced in his light but yet for a feason onely: John quickly grew stale to them, and as our Saujour infinuates, no more accounted of then a reed shaken with the winde. And would to God the case were not alike with too many in these our daies.

The fecond thing wherein our affections shew themselves deceitfull, is the blinding and corrupting of our judgement. These are our Eucs that doe deceive vs: Adam, faith the Apostle, was me deceined; that is, so much by his judgement, (though also by that to ) as by his affection to his wife, which at length blinded his judgement. True Reuel 2.4.

Gal.4.15.

Ichn 5.35.

Matth. 11.7.

2. Corrupting. of the ludge-

1 Tim. 2.14.

Prius suadere guam docere.

Veritas docendo Suadet, non suadendo doceto

Deut. 16.19.

it is, our judgements should governe our affectioons, as Adam should have done Eues; yet thusit falleth our, that affection over-rules, and over-perswades judgement. Wee see how our affections to our children, kindred, and speciall friends, doe often daz'e our eyes, that we maintaine errour and wrong. As Barnabas may feeme to have done against Paul in his fo stiffe standing out against him in the case of Marke, who was his kiniman, as appeares, Coloff. 4.10. How often haue errours beene entertained because of our affections to those that bring and broach them? Hence that fetch of Heretiques, obscrued by Terinlian, first to persmade, then to teach; first to worke vpon mens affections, and to gaine fome interest in their hearts, then afterward to labour the vnderstanding thus prepared, to wooethe Mistresse by the Maide: Whereas the truth contrarily doth perswade by teaching, not teach by perswading. Contrarily, many wholesome truths have beene distasted, onely by reason of the preiudice which our naughty affections have conceived against the Teachers; As in the example of Ahab, refuling Micaiahs prophesie. Againe, whats thereafon, that is many wife and learned men in the Church of Rome have beene, and still are so grosly seduced with such foppish, and senselesse errours? Euen this, their owne affection to gaine and glory, and those other alluring gifts, which that Strumpet hath in her hand, which they cannot receive valeffe they first take her poyloned cup, and drinke thereof. Reward blindeth the eyes of the wife; that is, our corrupt affection towards reward. When once the

theaffection is set vpon gaine, then presently gaine is godlinesse; and if a thing be gainefull, then though neuer so vile, is shall be coloured ouer, as good and lawfull. Our affections when they would have a thing, sharpen our wits, and set them on worke to deuile arguments to serve their turne. But sufpect wee alwaies our judgements (though they may seeme neuer so well fortified with reasons) in those cases wherein our affections are interessed. Surely our affections will plead mightily, and deale craftily, rayling vp fogges and mists before our eyes, and fetting false colours upon things to decine vs. Looke how in a greene glasse all things keme greene; and as to an aguish taste all things bitter: so when the judgement is distempered by affection, all things shall be judged of according to the pleasure of affection: Therefore Peter well sayes of these corrupt lusts, that they fight against the foule; yea, even the principal part thereof, the Vnderstanding; by making it servilely to frame its judgement to their desire. Wee ordinarily see the deceit of our affections in naturall things: Fathers thinke their owne children the wifest, and the fairest: So louers their loues. The Ape thinketh his owne brats, though ougly and mishapen, to bee faireand beautifuli. Affured y, these affections of ours are no lesse deceitfull in things spirituall. The vilest deformities, if once they be affections darlings; shall bee accounted onely ornaments: let others say what they will. The affections have taken captine the vinderstanding, and Dalilah hath lulled Sampson asleepe. The belly hath no eares, nor yet

1 Pet. 2.11.

no

no eyes. So much for the deceit of Affections in generall.

#### CHAP. XXIIII.

Of the deceitfulnesse of Loue, Anger, 10%.

Speciall.

1. Loue.

The deceit.

NOW to come to the deceit of some particular Affections. And first to beginne with Lone.

1. The deceit of the affection of Loue is, when we thinke we love mens persons, as they are Gods creatures in Adam, and his new creatures in Christ; when yet indeed we loue not their persons, but their riches, honours, reputation in the world, and such like adioynts of their persons. In louing of our selves, wee preferre our persons before our goods, or ought else; as the Divell observed, Skinne for skinne, and all that a man hath will be give for his life. Now the Law is, Thou shalt love thy neighbour as thy selfe: And lowe should love him and not his: But quite contrary is it with many of vs in the louing of others; Wee-preserre their purses and portions before their persons. Whatsoeuer we may perswade our selues, the truth is, that wee love especially in them these outward things, and know them according to the flesh. The discouery of this deceit is in the change of ellare.

The discouery thereof.

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i. When riches are turned into pouerty, honour into ignominy; if then wee leave our friend, it is euident we loued not his person before: for that is still the same, his piety, his parts are the same, that

when

when hee was rich, happily more. When the corne is spent, the Rats leave the Barne, and yet the roome is the same: it was not then the roome they loued. Here was the tryall of the fincerity of lohns lone to our Saujour, that hee for sooke him not on the Croffe, as his fellowes did. For indeed Christ was the same on the Crosse, that in the Pulpit, in the Temple: Christ suffering, was the same that hee was working Miracles. Thus was the deceitfull loue of many Professors at Rome towards Paul discovered, in that they stood not to him when he was conuented before Nero. Heerein also appeared some vnsoundnesse in lobs wife her love, when she began to leathe him because of his boyles and botches: If the had loved his grace, botchie leb, and peore lob was as gracious, as baile 10b, and rich 10b. The like may be said of their love, who depending upon him in his flourishing efface, afterward despised him in lob 30,1. his fall.

2. When also our estate is changed from worse to a better, heere also is a discouery of deceitfull loue. For as in the former change vnfound loue will turne into hatred, so this into enuy. Heere was the discouery of Sauls false heart to David, when leeming to loue him deerely and entirely before, he could not yet endure him when hee saw him grow greater then himselfe, and heard his ten thousand, and but his one thousand. And heere was a notable tryall of the sincerity of Ionathans love to David, when for all he knew he was to be preferred to the Kingdome, and the onely man to put him by that dignity, yet still hee continued constant in loue: Whereas

### The deceitfulnesse of mans beart.

Whereas, if hee had loued him onely for outward respects, as because of the similitude of their dispofitions, that hee was a man of a Martiall spirit; and not chiefely for his piety, hee could not but voon this occasion have most bitterly hated him. This must teach vs in louing others, to examine our owne hearts what is it wee love in them, whether the Image of God, or the deceineable shadowes of the world. And those that have much love, and many friends, must learne wisedome, not to take all for friends that pretend affection. And because the heart of man is thus deceitfull in love, as in nothing more, it must teach vs in the multitude of greatest and strongest friends to flye vnto God, and to make his love our chiefest stayes : His love, I say, which is without deceit, without repentance, without the least shadow of turning. For whom hee once lones, hee lones to the end: Mens loue is fo often deceitfull, that wee may justly complaine with 10b, My friends have deceived me, as a brooke: and with the Church in the Lamentations; My louers stand farre off from me; and with Paul, all have for saken mee. Leane not then on this broken staffe. Secure not thy selfe, no not on the fauour of Princes. Trust not in them, saith the Psalmist, because they are mortall, and their breath is in their nosthrils: Much more then may I fay, trust not in their love, because their love is mortall, and may quickly turne into mortall hatred. Their love may die before themselves, they may furniue their loue, breathing out their loue, before their breath. So much for Loue.

2. Affection is Anger and Hawed, an inveterate

anger

Iohn 13.1.

lob 6. 15.

Lament.1.2.

2 Tim 4 16.

Pfal, 146.4.

2, Anger.

The deceir.

anger. The deceit is, when weethinke we hate mens finnes, when indeed it is their persons, and that wee are angry for sinne against God, when indeed it is for some iniury done to our selues. For so it is, that God; cause and our owne often meet together: And wherein we are wronged, therein also is God. Now hence by reason of this company and concurrence of Gods cause and our owne, wee are very apt and ready to deceive our selues; thinking our anger is directed against the dishonour of God, whereas in truth, it hath reference onely to that which is but an appurtenance and hang-by thereto, namely, our owne offence.

The discouery therefore of this deceit is:

1. In the partition of Gods cause and our owne. Let vs marke how wee are affected, either when God is dishonoured without our injury, or wee injured without any great impeachment of Gods honour. Now if we can bee as hot as tostes in our owne private iniuries, where Gods glory is not calledin question; and yet as cold as Ice when most dishonourable indignities are offered to the Lord, without any touch of our felues; then it is euident, that in those cases, where Gods cause and our owne are joyned together, our anger was onely for our owne, not for Gods. When our servants and Children haue neglected their duty to vs, there is iuft cause of anger: For Gods commandement is broken by them. But deceive not thy feife, when vnder this pretence thou lettest loose the bridle to thy rage; For how often hast thou thy selfe failed farre more in thy duty to God? how often hast thou seene

The discouery thereof.

thy

thy Children and Servants dishonour the Name of the Lord many wayes, and yet wast never halfe so angry? Heere was the tryall of Mofes his anger: When the people murmured, and when Korabre. belled against him, here was just cause of anger. But here Gods cause and his owne were coupled. Let vs therefore marke Mofes his behauiour when they were fingled. Numb. 12. Aaron and Miriam offer him a private injury: It is faid his meeknesse was fuch that he gaue them not a word. Againe; Exe. 22. the people had fallen to Idolatry, and had made a Calfe, and Aaron had his hand therein: Here Gods quarrell was seuered from his owne; And how caries hee himselfe here? Hee spares neither Aaron, nor the people, but in a godly fit of zeale takes on, breakes the two tables in peeces, &c. A meeke lambe in his owne injury; a fierce lyon in Gods. Here was pure anger, free from guile and gall.

2. If our anger be properly against sinne, then it will keepe vs from sinning grossy in being angry. For what likelihood is there, that hee is truely angry against sinne, that commits a greater sinne in his anger, then the sinne whereat hee is angry. Thus many are angry for small offences, which indeed are sinnes also against God: but in their anger they are so distempered that they breake out into cursing, raging, rayling, &c. which are farre greater sinnes, then that wherewith they are discontent. Here was Danids anger against Nabal discovered to be faulty: He might happily perswade himsels he had cause to be offended; for Nabals churlish vntbankfulnesse was odious to God: Yet that was

not it which angred David : for then how came it to passe that his anger propoked him to sweare, to conceine a bloudy purpose of murther? Grace begets not finne, but holds backe from finne. Grace is neuer a paire of bellowes, to blow up in vs the fire of corruption, so as is often our anger. And therefore our anger then is, not of grace, but of corruption.

2. Holy anger, that is conceived against sinne, doth not any thing vnfit vs for duties wee owe either God, or man; no not that man with whom weare angry. As Moles was angry with the Israelites, and chid them tharpely, yet withall prayed for them heartily. As when our children, through their owne fault, have got some ficknesse, for all our angry speeches, wee goe to the Physitian for them. Christ when hee was angry with the Pharifees, at Mar. 3. 4. the same time mourned for their sinne. Ionathan was angry with his father for vowing Davids death; yet his anger made him speake nothing vnbeseeming the duty, either of a Sonne to his Father, or of a subject to his Soueraigne. Anger against sinne alwaies joyned with love of the sinner. Sincere anger is a louing anger, a denous anger: It fits a man for the duties of love to men, of devotion to God. This anger is a whetstone to prayer, and by helpe of it, thou shalt pray better then before. If then thine anger so disguise thee, and put thee out of frame, that thou canst not tell, either how to pray to God, or looke, or speake loningly to man, not onely the person angring thee, but scarce any other, it is a conviction of the deceitfulnesse of thy

anger.

3.

3. Affection

## The deceitfulnesse of mans beart.

2. Ioy. Double. 1 Deceit. 3. Affection is ioy. In the which there is a double deceit. 1. When we thinke we reioyoe in Gods out ward benefits, onely as pledges of his love, when indeed wee reioyoe more in the benefits themselves, then in the benefactor.

Discouery.

The discouery is, 1. By our drooping, and deiection under the crosse. If it had beene Gods fauour onely we had reioyced-in, in our prosperity, why then is the copy of our countenance changed? for Gods fauor is still the same to his in affliction, which in prosperity, haply greater.

2

2. By the effect of our ioy, which is the sadding and grieving of Gods spirit. Whence ariseth a heauie lumpishnesse, and vnwillingnes of Gods service.

2 Deceit.

graces of Gods spirit in our brethren; for them-selves, when we reioyce in them onely as they are some way beneficiall to our selves, as in the matter of liberality. Here the tryall is, to marke whether we reioyce as much in other graces, which are not so profitable to vs, or in the same graces, when it salls out that they are profitable to others, not to our selves. Excellently Paul to Philemon. Wee have great ioy in thy lone: For by thee Brother (not my, but) the Saints bowels are refreshed. Many reioyce onely

which is indeed to rejoyce rather in their owne profit, then in the grace of God it selfe. For that love which refresheth other Saints bowels, and not mine, is love, as well as that which refresheth mine. If I rejoyce in love, because it is love, be-

Discouery.

Phil. ver.7.

in the other. Yea, and when this grace is beneficiall to vs., rather yet in his benefit whose it is, because of the fruit furthering his owne reckoning, shall we rejoyce, then in our owne.

Phil.4.17.

#### CHAP. XXV.

of the deceufulnesse of our Sorrow, Desire, and Considence.

IV. A Ffection is forrow. Wherein there is a two-fold deceit. 1. When worldly forrow shrouds it selfe vader the countenance of Godly vexation, of humiliation. Come to many in their afflictions, and reproue them for their carnalisonow, and their answer is ready, when Gods hand is gone out against vs for our sinnes, should wee not be humbled? yes, for your sinne: But loe the deceifulnesse of your heart, It is the punishment that grieves you, not the sinne, the Surgions playter, not thine owne fore. You grieve not at the punishment, because of the same descruing it: but at the sinne, because of the same description.

The discouery of this deceit, is

When vpon the ceasing of the punishment, we are cheered presently, though still both the guilt, and silth of our sinne sticke in our conscience. Like as the soolish boy is glad, when the smarting plaister is off, though his sore still remaine valued. Whereas, if it were the sinne that grieved

4. Sorrow.
Deceit twofold:

Discouery.

I

vs, our griefe, together with our sinne, should outlast the punishment. But if once wee have any ease of our punishment, wee give our our forrowing forthwith. Which shewes that with those lewes, we mourne onely for our corne and oyle, &c.

Hof.7.14.

3

2. Discouery is by the property of godly sorrow, which is to make a man fresh and nimble in his spirits for prayer, and other good duties. Whereas worldly forrow lies heavy, like lead, upon

a mans heart, and will make a man sleepe sooner then pray, as in *Ionas*, sleeping in the middest of a terrible tempest, which droue even the prophane Marriners to prayer; and in the Disciples, who be-

ing possessed with worldly forrow, were neither able to watch one houre with Christ in prayer, nor

fit to heare that doctrine which Christ otherwise

was ready to have taught them: For so our Saviour told them; I have many things to say onto you, but

you are not able to beare them; namely, because their spirits were dulled, and deaded, with worldly for-

row: Which even in this sense also, may be said to cause death; though yet the opposition of life,

which the Apostle maketh in that place, 2 Cor.7. feemes to restraine the sense to spiritual death. But

it is true that worldly forrow causeth even this naturall death: Whereas godly forrow procures a

good conscience, which is the very health of the bones, a continual feast. Even in the very act of

mourning is a mans heart light, and chearefull, If then wee finde our fenses quickened, our spirits

reuiued by our forrow, so that weefeele it to give wings to our prayers, which before lay groueling

Iohn 16. 12,

2 Cor. 7. 10.

OI

on the ground, then have wee an argument it is found, and good. For godly forrow is alwayes mixed-with, nay indeede proceedes-from, Faith, which, in the apprehension of mercie, yeelds matter of ioy, to allay the bitternesse of our teares. But if wee have no hearts to pray, if our sorrow make vs spiritually, both dumbe, that wee cannot speake to God, and dease, that we cannot, with those Israelites, heare GOD speaking to vs; then have wee cause to suspect our sorrow, as vnsound, and deceitfull.

2 Deceit of our forrow, when our owne private forrow is covered with the title of forrow for the publique evils of the Church, where we live. Vsually it falleth out, that every one of vs in particular are interessed in the publike calamities of the state where we live, and so are pinched with the sense of their smart. Hence many deceitfully imagine, they are grieved for the publike evils, when indeede it is no otherwise for the publique, then as they touch them in particular.

Here the discouery is.

In the seperation of our owne cause from the Churches. As when, it going ill with the Church, it goes well with vs in particular: If then wee can distast our owne private selicities, and call them stabods, as that good woman did her sonne, when the arke was captived; if then we are as pensive, as if wee our selves in our owne persons sustained that which the Church doth, then it is an argument our griese is sincere. As in Nehemiah, whom his owne ease, and great grace, and authority in the Kings Court,

Exod. 6.9:

Doe not many mourne in the aductfity of the Gospell. becausether mournefor their owne aduerfity? Oh great corruption of our hearts! O bottomlesse pit of hypocrifie! Greenham in Pfal. 119: verle 129. Discouery.

I.

1 Sam. 4. 21.

Court could nothing cheere, or comfort, in the common calamities of the Church of God.

When besides the common euils of the Church: wee suffer some personall affliction, that concernes vs folely. If our griefe be truely for the Churches euils, then, in this case, the sense of griefe for the publike euils will blunt the edge of our priuate forrow. As in two diseases of the body, the stone, and the goute, when they meete together, the griefe of the stone, because it is the greater, doth take away all sense of the goute, because it is the lesse: so here, in a godly minde, the griefe for our owne prinate, is drowned in the greater griefe for the Churches publike distresses. But if it bee quite contrary with vs, that we cannot feele the Churches milery, we are so affected with the sense of our owne, this is more then a presumption, that when the Churches afflictions were our owne, wee mourned then for them onely as our owne, and not as the Churches; making the name of the Church onely a vizour, and imitating Polus, that, vnder the representation of anothers griefe, truely, and heartily lamented the death of his owne sonne.

5 Affection is Defire. In the which also is a double deceir.

When our onnatural desires are cloaked with the name of natural. Though mens desires are infinite, and insatiable, yet for all this viually they deceive themselves with this, that they desire onely a competency, neither pouerty, nor riches, but onely Agurs convenient portion. Now competencie is that which will not onely serve nature, but

5. Defire. Deceir. 20

I.

that

that also which is fitte for our estate and calling. And so that which is but competent for one estate and calling, as fay a Magistrate, is superfluitie for another, as say a private man. Well then, let vs see whether it be so vsually with our desires, as they pretend that they confine themselves within the bounds of mediocrity, and competencie. The rivall will be this, if, when they have that which is competent, they then rest contented. For there are three desires. The desire of Nature, of Grace, of Corraption. Nature will be content with little; Gruce with leffe; but Corruption is infatiable. If then there beno hoe with our desires, but when they have got that which themselves, at first, would set downe as a matter of competency, yet they still are like the craping horse-leaches, that cry Gine, gine, it is an argument, it is the defire of corruption, not of nature, not of grace. Naturall thirst is descerned from aguish by this, that the naturall will be quenched with a draught, but the other is further prouoked by drinking. So, when men shall say, I desire onely a sufficiency, if I had but so much, I should be well apaide then, and yet, when they have that, couet more greedily then euer before, this is an Ague, a dropsie, a disease; no naturall, no kindely thirst. But heere, this deceit of our desires is so much the harder to be discouered, in that it is not so easie to define in every thing that which is competent. And so vnder the couer of competency, wee quickly fall into the snare of pleasure and excesse. This Saint Austen excellently describes in the desire of meates and drinkes, and by like proportion we may apply X 2

Discouery.

Desideria naturalia sinita sunt; exfalsa opinione nascentia voi desirant non habent. Nullus n. terminus falso est Scn.

Sub velamine necessitatis incidi in laqueos voluptatis. Bernard. Confest. 10.21. Sed dum ad quietem (atietatis ex indigentiæ moleflia transco, in iplo transtu mibi insidiatur laqueus concupiscentie: Et Capeincertum vtrum adbuc necestaria corporis cura subsidium petat, an voluptuaria cupiditatis fallacia ministerium (uppetat. Ad hoc incertum bilarescit infælix anima, &c. Vt obtentu falutisobumbret negotium volup: tatis.

Act. 8. 19. 1. 2.

it to the defire of any other thing. While, faith hee. " feeling the trouble of want, I make towards the quiet "of fulnesse, in the very passage from the one to "the other, there lies in waite for me the snare of " concupiscence. And whereas our health is the " cause of our eating and drinking, heere a certaine "dangerous pleasure joynes it selfe as a hand-maid. " and vet for the most part labours to gee before. "-that it may feeme to be done for her fake, whether "I say I doe, or would doe for my healths sake. "But there is not the same measure of both. For "that which is enough for health, is too little for de-"light. And it is often vncertaine whether the neede " of my body crave more, or the voluptuous deceit "of my appetite. At this vncertainetie my vnhap-"pie soule rejoyceth, as at the matter of her excuse, "and defence, being glad that it doth not appeare. "what is sufficient for health, that so vnder the pre-"tence of health, thee may shadow her intempeca rancy.

2 Deceit is, when our carnall and worldly defires are accounted of vs as spiritual. This deceit falleth out in this case, when in one and the selfe-same thing which wee desire, there is matter sit to give contentment to both these desires. As in simon magus his desire of the gists Apostolicall; besides the excellency of the gists themselves, sit matter for a holy desire, there was also prosit, and glory that might ensue, sit matter to provoke the carnall desire. Simon would seeme to be denout and holy, and to desire the gists for themselves, for that worthy reckoning he had of them; But Peter

fmelt

felt out the close deceit that lurked in his heart and faw that it was a fleshly defire, looking toward here. So the Apostle saith, Hee that defireth the office of a Bishop, desireth a worthy worke : Yet that defire which many have of it, how deceitfull is it? The worke defired is worthy; the defire thereof in maav is most base and vnworthy: For though there hee fit matter in this office to kindle a holy and birituall defire; namely, the beauty of the office it felle, Gods glory, and mans faluation, shining in the very face thereof; yet withall there is some matter to stirre vp a crooked and couetous desire, namely, the hope of gaine in a fat benefice. Here a conerous Balgam will hide his base desire of the reward of the office, with a pretence of a spirituall defreof the office it felfe. Such is the deceit of those that buy livings under this pretence, that they defireto exercise their gifts, which otherwise the iniquity of the times being fuch, they cannot have thevseof. Soalso in the matter of marriage this decit is very vsuall: The party affected bath piety matchable both to person and portion, and yet both these in good measure to: Heere, one too much wedded to the world, or to the flesh, will cloak his affection to portion or person, with a pretence of affection to piety, as though that had the preheminence in swaying of his delires; where happily, if the heart be truely searched, the contrary will appeare.

The discouery of this deceit is, when the matter that should satisfie the carnall desire being taken away, there remaineth onely the inuiter and inciter

1 Tim. 3,2.

Discouery.

of the fpiritualland holy. For if then we defire not as feruently as before, wee may justly feare traud in our defires. Heere cooled defires are crafty, decaying,

deceining, flinching, falfe.

6. Confidence.

The deceir.

Anddiscouery.

6. Affection is Confidence. Where the deceit is. to thinke we trust in God, when indeed wee trust onely in the meanes. The deceit is, both when wee have the meanes, and when wee want them. The deceir of both is discovered by our behaviour towards God in the presence of the meanes: for if then wee give over praying to God, or abate of our feruency in fuing and feeking to him for his helpe, wee may well doubt of our confidence. For if wee doe truely relye on God, as on him who is sufficient without meanes, and without whom even the most sufficient meanes are altogether infufficient; why then doe we beginne fo to secure our selves, and lay aside all feare, when once wee are fenced with the meanes? Againe, having beene fo confident and comfortable in the enjoyment of the meanes, if afterward in the time of danger, when the meanes faile vs. we loofe this confidence, and thew our felues faint and heartleffe cowards; this is also another conviction of deceit in our Confidence. So both these waies is our Confidence found to bee deceitfull, both by excelle of spirit in peace, and by want of spirit in trouble.

The like deceits might be shewed in divers other affections: But the worke growing bigger then I thought it would, I forbeare. So much then that! suffice to have spoken concerning the deceitfulnesse of the affections; as also concerning the whole do-

### CHAP. XXVL

of the greatnesse of the hearts deceitfulnesse; and of the cause of her deceitfulnesse.

Hauing thus spoken of the deceitfulnesse of mans theart, it remayneth that now we should speake of those three Illustrations, which in the beginning we noted the Prophet vsed to set it forth by.

The first is, from the greatnesse of this deceitfulnesse. It is deceitfull, saith the Prophet, Aboue all
things. Aboue all things? What, aboue Sathan that
old Serpent? The meaning is not, that our hearts
have more craft then Sathan, who is an old trayned
Souldier, and his Crafts-master in this Art; we being but punies, and as of yesterday vnto him, who is
of many thousand yeares standing: but that that deceit which is in our hearts in regard of vs, and the
dangerous consequences thereof to vs, is greater
then that in Sathan.

then to murther ones selse is a greater matter then to murther another, though he doe not vie the like cruelty in stabbing and wounding of himselse, which is often vied in the killing of others: So also, to deceive ones selse (which is also a spiritual kinde of murther) is a greater deceit then to deceive ano-

Illustrations of the hearts deceitfulnesse.

1. The greatneffe of it.

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ther: And so in this sense the deceitsulnesse of our hearts may be said to be aboue Sathans, because it deceiueth it selfe, though Sathan in his deceits bee

turre more cunning and wille.

2. This amplifiesh the deceit, when the person deceiving is our familiar friend, one in whom we repose speciall confidence; see Pfal. 55.12.13. So is it heere: Sathan is nothing so necre vs as our owne hearts, that are parts of our selves. Sathan is without vs, and if wee resist him by faith, he slyeth from vs; but our hearts are within vs, and though we resist never so much, yet this deceiver still sticketh close vnto vs: So that Sathan sometimes leaves vs for a season, and we are not troubled with him, or his deceits: but our owne hearts, they never leave vs, they dog and sollow vs at all times, in all places, vpon all occasions, still ready surnished with deceit, to beguile vs.

3. Our owne hearts can deceive vs of themselves without Sathan; Sathan cannot without our hearts: And therefore in regard of vs, our owne hearts deceive fulnesse is farre the greater, as that which give the Sathan all his advantage against vs: He could not deceive our Saviour, because there was no deceit in

our Saujours heart.

The Vse. This must teach vs to account of our selues as of our chiefest enemies were are to contend with in this spiritual constict. The Apostle stirres up to watchfulnesse and circumspection, by setting before vs the strength of the Diuell, as being Powers and Principalities, farre stronger then selh and bloud: But there, by slesh and bloud, the Apostle meaneth

Luke 4.13.

Ephel 6.12.

neth, not fo much the corruption, as the weakene fe of our nature : As if hee should have said ; Wee have not onely to conflict with weake fraile men, like our klues, that are but flesh and bloud; but with farre more powerfull and puissant Aduerfaries, namely, the Diuels. For the corruption of our hearts is our greatest aduersary, this corrupt heart of ours is deceitfull aboue all things; even Sathan himselfe, in fome fort . as we have thewed : and therefore wee must bend our forces against our selves, as well as against Sathan. Yea, the way indeed to overcome Ita caue tibi ve Sathan, is first to overcome our selves: and we must lotake heed to our felues, of other enemies, that we must also take head of our selves as enemies. A thing worth the noting it is, that the incelluous person deliuered up to Sathan, did yet repent, and come out of Sathans power: But men once deliuered to themselves, the lusts and deceits of their owne hearts, are branded out of the Scripture, as men in a most fearefull and desperate case. Therefore Paul in his owne person describing the spirituall fight, and the adversary a Christian is especially to encounter with, singles out the body of sinne, this naughty flesh, I fight not, saith the Apostle, as beating the ayre, and seeing no adversary, but I see my aduerfary, and firike at him :: And who may this Adversary be? Heetels vs in the next words; Ibeate downe my body, that is, not this outward man, but the body of sinne, the masse of corruption, both in the foule and in the body.

The second Illustration is from the cause of this deceitlulnesse; namely, the wickednesse of our hearts. canetas teipfum.

1 Cor. 5. 5. 2 Cor. 2 6.7.

Rom.1.24. Pfal, 81. 12.

1 Cor.9.29.

2. The cause of it.

The

The heart, faith the Prophet, is deceitfull about all things, and evil; in this latter clause shewing the cause of that spoken in the former.

Here two things are to be cleared: I. What this 2. How it is a cause of the ilnesse of the heart is:

hearts deceitfu nesse.

For the first; The heart is euill, 2. Originally.

1. It is totally evill, and that two wayes: First, the whole foule is in euill: And secondly whole euill is in the foule.

I. The whole foule is euill: this gall of bitternesse hath imbittered, this leaven hath sowred, this leprosie hath infected; not this part, or that, but the whole and every part. Even from the vnderstanding, as it were the crowne of the head, to the affections, as it were the foales of the feete, there is nothing but boyles and botches: Whereof readea most lively description, Exech. 6. In our Vnderstanding there is a very lea of ignorance, vncapable it is of things spirituall, and yet wife and witty in wickednesse. The Conscience is full of blind feares, terrors, and torments; or else seared and senselesse. The Memory slippery, and waterish, to receive and retaine any good impressions; but of a Marble firmenesseto hold fast that which is euill: The will plyable and obsequious to the Diuell; in his hands as waxe, but fiffe, and hard as clay in Gods: The affections also are wholly disordered, peruersly setting themselves vpon wrong obiects:in stead of bathing themselues in the sweet fountaines of living waters, they swinishly lye tumbling in filthy and miery puddles. If in

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the eye there be a beame of wickednesse: O then the great flack that is in the heart! And if the tongue but the instrument of the heart, be such a world of wickednesse, an vnruly euill; what then is the heart? The whole frame of our hearts is continually euill. Otherout & rabble of filthy and impure thoughts that lurke in this dungeon! The temple it was once of the holy Ghost; but now, as it fareth with many miteriall temples; which, as it is reported, through coverousnesse of Inclosers, are become stables for horses: so this glorious temple is become a stinking ave, and stable of vncleane spirits, a cage of vncleane birds, a den of theeues, a receptacle of all manner

of pollution.

II. All euil, the whole body of finne, that is, the keds and spawnes even of the vilest corruptions are in the heart of man. Naturally the best of vs have an inclinablenesse even to the most odious and loathfome finnes. As in that chaos at first Creation there were the feedes of all the creatures, fire, avre, water, heaven, earth; so in mans heart of all fins: vpon which let but the spirit of Sathan moue, as once the spirit of God voon the chaos, & with the warmth of his temptations heate it, and no leffe ougly monhers will proceed out of our hearts, then did once goodly creatures out of that chaos. Hence it was, that those things which David spake of certaine vile notorious wicked finners, that their throat was an open sepulchre, the gall of Aspes was under their tongue, or are applied by S. Paul to every mothers childe of vs; For there is never a barrell better herring; But a the holy prouerbe is; As in water face answereth to Prou. 27.19.

Si trabes in ocula Arues in corde.

face, so doth the heart of man to man. The Image of our face in the water is no more like our face it selfe. then our heart is like the heart even of the vilest monster that ever was. And when we see such mon-Aers in them, as in looking-glasses, wee may see our selves, and the disposition of our owne soules. And

thus we fee how the heart is totally euill.

2. It is also originally euill. Euill did not begin first to pollute thy hand, thy eye, thy eare, or any of thy outward parts, but it began with thy heart, to leat and neftle it selfe there, and from thence to diffuse and scatter poyson into the external members. Out of the heart, faith our Sauiour, come murthers. adulteries, thefts, blasphemies, and such like ftuffe; even as the rivers out of the Sea. This is the fountaine. from whence all the streames of corruption flow: This is the wombe, in which all these monsters are conceived: This is the shell in which these cockatrices are hatched. Thus we see how we are to vnderstand this doctrine of the hearts deceitfulnesse.

The Vie. I. Against the Papills, that doe something lessen this wickednesse, and will have some reliques of goodnesse to remaine, some freedome of will to apply it selfe to good. 11. To teach vs all true humiliation in the fight of our owne natural deformity. No outward ornaments should so lift vs vp, as our outward filtbines should take vs down. Art thou troubled with pride? I can prescribe thee no better remedy, then to looke vpon the face of thy heart, in the glasse of the word: For there thou shalt see thy selfe such an ougly, nasty, forlorne, mishapen creature, that thou canst not chuse but grow out of love with

Mat. 15.19.

with thy selfe. It is thy ignorance that maketh thee fo proud. If thou knewest thy selfe what thou wert, and haddest eyes to see this finke-hole, and what a deale of baggage passeth daily through it, thou wouldest be ashamed of thy selfe. God is a God of pure eyes, and cannot take any pleasure in euill: And wilt thou then take any pleasure in thy selfe, being enil, and nought but enill, yea being but a very ftinking dung-hill of euill? Whatfoeuer thy out-fide may be, be it never so faire, thy in-fide is nought; thou art but like one of the Ægyptian temples, very glorious and beautifull without, but enter in, and nothing is to be seen, but a Serpent, or some such venemous creature. Such litters and swarmes are there in our hearts, of vaine, vile, bale, filthy, and dilhonorable thoughts, affections, desires. Very throughfaires are they for Sathans impure suggestions to walke vp and down in; in regard of murtherous and malitious thoughts, very flaughter-houses; in regard of vncleane lufts very stewes and brothel-houses; in regard of the heate of boyling concupifcence, very hot-houses, and as the Prophet speaketh, like a Bakers Ouen. Shall any now bragge of his owne good nature, or crake with the Pharifee, that he is not fo bad as other men, he is no extortioner, or oppresfour, &c. Yes, thou blinde and boafting Pharifee, thou hast the seedes of extortion and oppression in thee, yea, and of all other sinnes besides. And these would breake forth in thee, did not God, by his wife. and powerfull prouidence, restraine thy corruption. By nature, the best, the mildest, the meekest man is avery Tyger and Lion. And wouldest thou account that-

Hofen 7.4.

that Lyon to be of a better nature then his fellowes. who therefore does no huit as they doe, because hee is not loose as they are, but chayned vp? Where Gods renewing grace hath not changed our nature, it is onely the powerfull restraint of his providence which keepeth men from the very outrage of villany. Shall wee then be proud, because we are free from those offences, into which others breake forth, and thinke we are made of some better mould? Nay, our nature is as untoward, and as deeply poyloned with rebellion as theirs: Therefore rather should wee be humbled in seeing them. For, as was shewed, in them wee may fee our felues what we are. Peraduenture thou half some good parts of wit, memory, &c. to commend thee. Yet for all these, thy heart is euill, yea, without a spirituall change, so much the worse, by how much those parts are the better. Euen as the more fruitfull the soile is, so much the more will it abound with Thistles, vnlesse it be tilled. And the Lord knoweth the thoughts of the wife, I that is, such as excell in naturall gifts, that are the choylest and most picked men, even the very flowre of the rest, ] that they are vaine.

1 Cor. 3.20. expounded.

ged with the education of youth, must remember their duty. The heart of man in generall, the heart of all mankinde, is strangely, and strongly wicked. Even in the heart of a young childe, as Salomon sayes, there is a bundle, and packe, of folly laide vp. And as Moses sayes, the thoughts of mans heart are cuill, even from his child-hood. This corruption then of nature must be subdued betimes, else it will grow to

Prou. 22. 15.

Gen 9. 21.

that

that head, that it will be incurable. Looke what skill, and dexterity is required to tame a wild beast, which had neede be gone about very earely, whiles it is but a little whelpe, the same, nay farre greater, is required to tame and meeken this wilde, this woluilh, and lyonish nature of ours, that it may become tra-chable to Gods hand.

IV. This ferues to take away the excuse which is fo rife in the mouths of many, that when they sweare, speake vainely, or doe otherwise amisse, yet they have as good hearts as the best. What is the reason then they have so bad tongues? Out of the abundance of the heart the mouth speaketh. When I see the smoake comming out of the top of the chimney, sure I am there is some fire on the hearth. When the flouds of corruption come gulling out at thy eyes, eares, hands, mouth, there must peedes be a fountaine within in thy heart. For it is the heart that is originally euill. And therefore excellently Salomon, having described the wickednesse of some mens eyes, mouthes, feete, hands, at last, giving the reason thereof, sayes, Lewde things are in thy heart. And in another place, having faid, the thoughts of the wicked are abhomination to the Lord; hee addern by way of opposition, but the words of the pure are pleasant. The opposition seemed rather to require that hee should have said, But the thoughts; But by this kinde of opposition Salomon would teach, that the words of our mouthes are according to the thoughts of our hearts: And herefore it is idle to talke of a cleane heart, when thou haft a foule mouth.

V. This teacheth vsa right method in the pra-

Pro. 6. 12.13.

Pro. 15.26.

th he dy

Stife of repentance. That must first bee reformed. which was first deformed. Now as we have shewed the heart is originally euill, that it is the treasurie and store-house of wickednesse: Therefore the first thing in repentance, must be the rinling and cleanfing of the heart. If finne had begunne in thy outward man, then should thy reformation also: But Eues heart was poyloned before her eye: And therefore I doe not so well like their aduise, that wish men in repentance to beginne with outward abstinence from finne, as the eafier, and so by degrees to come to the inward mortification of it. Hee were an vnskilfull Phylition, that when the head-ach is caused by the diftemperature of the stomacke, would apply outward remedies to the head, before hee had purged the stomacke, where lies the matter that feedes the disease. The heart, as our Saujour teacheth, is an euill treasury, surcharged with the superfluities of all wickednesse, and hence flowes corruption, and hath a continuall eruption in the outward man; So that it is impossible, the outward man, or actionsthereof should be reformed, as long as the heart remaines vnpurged. Things in themselves good, comming yet from an vncleane heart, are naught: Therefore Salomon excellently sayes, that not onely the pride of wicked mens eyes, and hearts, but euen their very plowing, that is, what soeuer they doe in things lawful, as cating, drinking, fleeping, yea, in the feruice of God, is sinne. Listen we then rather to the Prophets counsell, O Ierusalem wash thine heart, and to the Apostles, Cleanse your hearts you sinners. Let none think they are reformed enough when they have brought their

Prouse. 4. opened.

Ier. 4. 14. Iames 4. their outward man to some civill conformity, their hearts yet inwardly swelling againe, till they are ready to burst, with aboundance of eurll and noysome lusts. No, the heart, as it is the fountaine of this naturall life, and as at first it was the fountaine of a sinful life, so also it must be the fountaine of a spirituall life; that as in the motion of the primum mobile in the heavens, all the inferiour spheres are moved together with it: so here, the heart being spiritually moved by the holy Ghost, in the work of conversion, all our outward parts may move together with it; every one of them receiving from it, as from a good treasury, their severall portions of goodnes, Mat. 13. Pro. 4.

So much for the first point, what this wickednes is. The second is, that this wickednesse of the heart is the cause of this deceitfulnesse: which is the meaning of the Prophers consunction of wickednesse with deceitful nesse in this place; For this property of deceitfulnesse is by the Apostle given to sinue: and so our hearts come to be deceitfull, as they are defiled with finne. For finne blindes the minde, and le makes it easie to be deceived, and to mistake. Wee see how easily blinde Haack mistooke the yonger son for the elder: As easily are our blind hearts deceived, mistaking the motions of the flesh for the pirit, suggestions of sathan, for the voyce of the Holy Ghost, pretences and colours of zeale, for true and naturall zeale, &c. Thereafter therefore as sinne is more or leffe in the heart, so is deceit. The most godly men, by reason they are not wholly free from liane, have also experience of this deceitfulnesse: But the deceitfulnesse of wicked mens hearts is farre

Heb.3.13.

greater

greater, by reason that sin in them is farre greater. even in his full strength and vigor; but in the godly finne is as it were wounded in the head, and crazed in the braine, and so lesse able to deceive. The Scripture cals finne in the godly, the old man; now old men that are ready to dote for age, are twice chil-

dren, and have no great store of craft.

Vie I.

This must teach vs, as we defire in the profession of religion, not to be deceived by our owne hearts, fo to purge, to rinfe, and renew them daily by repentance, not suffering the least fin to be harboured there. For if we have an evill heart, affecting and nourishing but any one sinne, this heart will deceive vs in the end, what soeuer be our profession of religion. Indas may be an example for vs: His heart was an euill heart, a couetous heart, euen in the greatest heat of his following Chrift, and preaching the Word: Therefore also it proued a deceitful heart, and at last betrayed him into the hands of that fearefull fin of betraying his Master. Neither is there any other reason why those forward and feruent ones, in the parable of the stony ground fell away, but the want of a good and hoveft heart, which onely they that are figured by the last kind of ground haue. For as an honest man will not deceive another, with whom he is, so neither will an honest heart deceine the man bimfelfein whom it is. This was the reason why Pharash, and others, their fits of godlinesse did not last, because there was no true change of their naughty and corrupt hearts. Remember wee then the Apo-Ales warning, Take heed left there be in you an enil heart to depart away from the living God. Where there

Heb. 3. 12.

inan vnsound heart, there will be Apostacy in the end, what sower showes be made: For an euill heart is alwaies a deceitful heart.

Againe, this must further teach vs not to trust them in whom we do discerne an euill and vnsound heart, let their outward showes be neuer so glorious: For an euill heart will deceiue the man himselfe in whom it is, much more will it deceiue others. How now can any man safely repose any considence in an varegenerate friend or seruant, whose hearts are euil and varenewed, though otherwise neuer so civilly honest? What assurance can I have of him, that hath none of himselfet Or how should I thinke he would not deceiue me, who in the end must needs deceiue himselfe?

#### CHAP. XXVII.

of the unsearchablenesse of the heart, and of sixe notes to discouer it.

OF the two former illustrations of the hearts deceitfulnesse, the greatnesse of it, that it is deceitabout all things, and the cause of it, that it is wicled, we have spoken: The third illustration followes, which is from the vusearchablenesse of it: Who can know it? that is, sew or none can know, not onely others, but not their owne hearts.

Obiet. This may seeme to be against that of the Apostle; No man knoweth what is in man, saue God, and

3. The volcarchablenefic of it Where yet, 1 Cor.2,11.

the spirit of man. Ans. Man knoweth his inward thoughts, purposes and delires; but the frame and disposition of his heart hee knowes not, nor yet alwaies the qualities of those thoughts, whither they tend, what secret deceit lyes and lurkes in them. He thinkes that lawful, which is indeed vnlawfull: Therfore Danid cryes out, Who knoweth the errours of his life? As it fareth with the eye, which feeing other things, fees not it felfe, nor the face wherein it flandeth; so is it with our hearts, knowing other things,

yet ignorant of themselves, strangers at home: Wee know not what wee are in present, much lesse what

Pfal. 19.

we shall be heereafter, in tryall and temptation. So that, that which Salomon speaketh of Kings bearts; The heavens in height, and the earth in deepeneffe, and

Prou-25.3.

fecret projects and designes, it is true also of all our harts, in regard of their secret wickednes. Men think indeed that they know themselves well enough. And it is growne into a Prouerbiall kinde of speech, I know it as well as my felfe: Whereas in truth there

the Kings heart can no man finde out; in regard of their

is nothing wherein we are more ignorant: An euident argument whereof is that pride and felfe-plealing, that naturally is in vs all. If thou haddest once feene what an vgly & deformed face thy heart hath,

If thou knewest what horrible filthines and corruption were enclosed in thy heart, this would humble and abase thee, both before God & man; this would bring thee quite out of heart, and conceit with thy

felfe, and make thee according to the Apostles precept, thinke thy selfe worse then any other. But alas, how swell we in conceit of our owne excellency?

Philiz.

how

bow firetch we out our plumes? how despise wee others in regard of our felues? when yet it wee throughly law the close corruptions of our owne hearts, we should thinke the worst better then our selves. Yea, in our very prayers speaking to God, how farre are wee from the true humbling, bowing, and profirating our spirits before the Lord? Whereas if we saw and felt our pouerty and misery, we should speake to God, as the poore beggarly wretch doth to the rich man. The poore man, faith Salomon, fpeaketh Suplications. When a man comes abroad with his facefull of spots, it is a signe that he knowes not of them, that he did not vie the Looking-glasse before hee came out: A farre more certaine signe it is, that syet we have not in the Law seene the faces of our hearts, when we can so boldly and impudently come both into Gods and mans presence, with grosse cormptions vnwashen out. When Iob saw in Gods glory, as in a glaffe, his owne corruption, how was hee presently meekned? then hee layes the hand on the mouth, abhorres himselfe in dust and ashes, and vilifes himselfe to the full. Peter also vpon like occasion cries out, Depart Lord from me, I am a finfull man. According to our humility is our knowledge of our leues: the more we see our corruption, the greater will be our humility. When Paul saw the filthy pudde of concupiscence that was in him, then was hee throughly taken downe indeed: Before he seemed to be aliue to himselfe, but this so gastly a sight of the filthy visage of his owne heart, as at his first convertion it almost strucke him dead; so, long after it made him cry out; I am carnall: Misserable man that I am.

Prou. 28.23.

lob 14. 5-6.

Luke 3. 5. 6.

Y 3

Our

Cor.44.

# The deceitfulnesse of mans beart.

Our great pride therfore argues great ignorance, our little humility, but litle knowledge of our own harts.

The Vie. 1. Let vs not beare out our selves too much voon any mans judgement: For if we know not our selves, and so may be deceived in our selves. much lesse then can others know vs, and so, farre more easily may they be deceived in vs. I indee not my felfe, fiith the Apostle, for though I know nothing by my selfe, yet am I not thereby instified. Hee that judgeth me is the Lord, who is greater then our hearts. Euen the best haue many secret faults which they foie not, and therfore have need to pray: Lord cleanfe vs from our fecret fins. Though our owne hearts condemne vs not, yet may we not please our selues therin, but still dread we the secret deceit of our hearts. fo vast gulfes, that the bottome can hardly befounded. As Socrates reading of a booke gaue this cenfure; those things which I vnderstand are good; so alfo, I thinke, are those things I vnderstand not: so in iudging of our hearts, contrarily; that which I have found out, and doe discerne in my heart is exceeding ill; so I thinke is that also which as yet I doe not discerne. By that little wee have already found out, should we judge of the rest.

I I. Heere is comfort for Gods children, who feeing there owne corruptions, are exceedingly cast downe, and affrighted with so fearefull a sight. But wee must learne to distinguish betweene corruption feene, and the feeing of corruption. The corruption which wee see, offereth matter of discomfort; but the feeing of corruption yeeldeth great comfort: For heere the Prophet telleth vs, that no man can know

it.

is namely, of himselfe, and by the light of his owne reason onely. An argument therefore that God hath annointed thy eyes with spirituall eye salue, is, when he hath thus enabled thee to fee thy own corruptio. Comfort thy selfe then in this worke of Gods mercy, and affure thy felfe that that God who hath ginen thee to fee, will give thee also in time, to subdue

thy feene and difliked corruptions.

III. This must teach vs to travell with our owne hearts, in bringing them to a light of their own corruptions. If wee be admonished of some man, with whom we converse, that he is false and hollow, how will wee labour to findehim out, and detect him? The Scriptures hath given vs warning of our owne hearts, that they are deepe and deceitfull beyond all measure: Doth it not then stand vs in hand to labour to finde out this deceir and wickednesse? What a hame is this, that a man who flyes vp into the heauens, and descends downe into the deepes, & knows allother things, should yet onely not know himselfe? That he should dig into the belly of the earth for gold and filuer, & thould not dig into his own heart to purge out the droffe which hath corrupted all that gold which grew there at the first?

Here none may discourage themselves with these words, Who can know it? for they argue not an vtter impossibility, but an exceeding difficulty: Which hould tharpen our defires and endeuours for the

getting of this knowledge.

For first, there are certaine discoueries, whereby even others may come to the knowledge of our hearts in some measure. And secondly, in the word

# The deceitfulnesse of mans heart.

of God there are infallible Notes, whereby examining our hearts, wee our selues may know them, when others cannot so well.

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For the first. There are fixe more especial meanes

of tryall, and discouery of our hearts.

or Gospell. For whereas corruption lay a-sleepe in vs before, the sound of the word awakens and inrages it. When I would have healed Israel; namely, by the admonitions and rebukes of the word; then the iniquity of Ephraim was discovered, saith the Propher. Before the Law came, Paul felt sinne more quiet, as if it had beene dead but sayes he, when the Law came, then sinne revived. The like our Sauiour shewes of the Gospell, that when it comes, it sets men together by the eares, onely because it worketh vpon their corruption, which being by this meanes exasperated shewes it selfe.

2. Is affliction, both private and personall, as also publique in the persecution of the Church. The Sea, when it is calme weather, is as still and quiet as any river; but let the windes once rise, and you shall see a difference; then you shall see nothing but raging and storming, & forming out mire and dirt. In peace wicked mens corruptions lye hid, then they will carry themselves to God and man more moderately: but let God lay affliction on them, and then as Sathan sallely charged sob, see if they will not spit the very poyson of their blasphensy in the sace of God himselfe: Yea, the regenerate man himselfe would hardly thinke there were so much inside lity, impatiency, frowardnesse, rebellion, saint-hearted nesse, love

Meanes of dif-

Discouery, by the Word.

Hof.7.1.

Rom.7.9. Luke 12.51.

2. Discouery, by Affliction.

of the world, and fuch like corruptions, as hee shall finde and feele by experience in the day of affliction: Therefore doth James call Afflictions, Temptaions, because they serue to try vs what is in vs, and m discouer the hidden corruption of our hearts. As usses telleth the Israelites; God therefore humbled them with want, to proue them, and to know what what was in them, that is, to make knowne. Heere was the tryall of Abrahams found heart, when God hid that croffe vpon him, that grieuous commandement of killing his owne fon with his owne hands: Now I know, faith God, thou fearest me, that is as Aulenexpounds it: Now I have made it knowne : For God is faid to know, when hee makes vs to know: & infuch speeches, hee tels vs of his owne working of howledge in vs.not of his owne knowledge. So wee hyaiorfull day, and fad weather, onely because of the effects in vs. For did not God know before that Abraham feared him? yes well enough. But Abraham did not know it before so clearly & certainely; for by meanes of this tryall he came to know himselfe. For vivally man thinketh he can doe that which inded he cannot; and contrarily. It is then as if God hould have faid: Now have I made the world and thineowne conscience know thou fearest me: Now lhavegiven thee a thorow-tryall of the integrity of thincowne heart. Heere also was the tryall of lobs mod heart: Though in his prosperity he had tryal of thy his many good workes, wherein hee was as rich win his other riches, yet wee see how flanderously the diuell impeached it as mercenary; Doth 106 Arme God for manghe? Therefore that he might have

Tames 1-3.

Deut. 3.2.

In Pfal. 44. Dicit fibi innotefcere quod facit tibi innotescere: Opis (num tibi dicit, non cognitionem (uam.Dicimus plerumque latus dies quando serenus est; nunquid ipse dies gaudet? sed gaudentem dicimus, quia gaudentes non facit. Sic & deus coeno cere dicitur quandu cognofcentes nos facit. Dicit ad Abra. Nunc cognous: Anteanon cognouerat? sed ipse Abra. anternon cognouit, quia spfa tentatione ipse sibiinnotuit, plerumque enim putat homo (e pose, quod non potest, &:

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Hom-1.ad pop.

a more thorow proofe of his integrity, all his outward prosperity was taken from him: and then how meeke, how patient was hee? no murmuring, no grudging; but, the Lord hath ginen and taken, bleffed be his Name. Hee did not then fay (as Chryfosome excellently notes,) How shall the pooredoe, that were wont to be cloathed with the fleece, and to be fed with the flesh of my cattle? If not for my fake, yet for such poore ones my flockes might have beene spared. And so lebs graces shined more glo. riously when his houses were overthrowne, then when the doores of them were let open for the poore to enter in; when his flockes were follen from him, then when the poore were sustained by them: For then hee shewed love to men, but now hee shewed a more speciall kinde of love and obedience to God. For as in the Olympicke games, the people might farre better iudge of the feature, and elegancy of the Fencers bodies, when they were naked, then when their cloathes were on : fo may wee then best judge of our selves, when God hath stript vs starke naked of all the garments of our outward glory and prosperity.

But a farre more excellent tryall are the common afflictions, of the Church in persecution: For as the Apostle speaketh of heresies, so is it true also of persecutions, that they must needs be, that the approved may be made knowne. To this purpose excellent is the speech of old Simeon to the Virgin; That Childe is appointed for a signe, to bee spoken against, that the thoughts of many hearts may bee opened. Therefore Christ must bee contradicted and opposed by the

1 Cor. 11.19.

Luke 2-54.

high Priests and Gouernours of the people, that so the hidden hypocrifie of those which before followed him, and cryed ofanna, might be detected, salfo those their peruerse and vnsound thoughts of cleaning to Christ, if hee had proued a temporall King, and had brought temporall felicity. Loe then a knife to open the hearts belly, the knife of persecution. Heere was the tryall of Nichodemus, and lefeph of Arimathea, with whom it fared in their afhaion to Christ, as with 10/eph, sonne of 1acob, inhis affection to his brethren: When he saw them inanguish and distresse, then hee could conceale his affection no longer, but cryed out, 1 am Ioseph jour brother: For a brother, faith Salomon, is borne Prou, 17.17. fir aduer sity; namely, then to discover his affection, if hee haue any. So when these two saw the winft and cruell dealings of the Priefts with Christ their elder brother, then, though before they were but close Disciples, and one could hardly tell what make of them, yet then they manifested them. klues; then their love, their zeale, and hearty affedion to Christ brake forth: For as Salomon discopered the true mother from the false, by taking a fword to cut the childe in two: so doe persecutours discouer true Children of the Church from falle, when by the sword of persecution they strike atheir mother. O there bee many of vs in these daies of peace, that make great showes: When the fanne comes it shall appeare whether we be chaffe or wheate. The house built on the sand carryes as good a show as the house built on the rocke, and in acleare Sun-shine day glisters as gallantly; but the windes

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winds and tempests when they are vp, will quickely thew the difference. When a Seruing-man follows two men walking together, we cannot tell who is his Mafter till they part: fo when the Gospell, and out. ward prosperity goe together, it is hard to iudge whether of them we follow, till God make a separation of them by persecution. A Wolfe may fayne himselfe to be a sheepe by wearing a sheepes skinne; but let his fleece be shorne, it will neuer grow againe, and thereby he will eafily be discouered to be no true sheepe: for true sheepes-wooll will grow againe after shearing: And so will Christs theepe, after they have beene shorne by persecution. So a Parrot can counterfeit mans voyce; but let it beebeaten, and then it will fall to it owne naturall voyce.

Now as by affliction we may judge of our hearts for the time present, what they are, so also for the time to come, what they will be. For impatience in present adversity, argues there will be insolence in surre prosperity; and so discovers that deceit whereof wee spake; namely, that if we were in a more plentifull and richer estate, wee would be better, then now

we are.

3. Discouery, by Prosperity.

Chap. 20.

3. Tryall is by prosperity, nothing inseriour to the former by aduersity: For as some like Snailes push out their hornes till they be touched: so others with lonathan sollow chase well, till they come where honey is. Nay, many there are whom afflication hath not detected, that peace and prosperity hath. The Parable of the Sunne and the Winde is knowne. Some of those in Queene Maries dayes,

who kept their garments of faith and good conscience fast on, for all the shaking of the boysterous windes, which then raged most hercely, yet afterward by the flattering raies of the sweet Sun-shine which tollowed, were tifed to vnbutton themselues, and throw off their coates, at least, to weare them more loosely: How chaste was David in his afflictions? If an hundred Bathshebaes had then met him in the wildernesse, hee would not much have beene moued: But we know afterward, when hee was at reft in his Kingdome, how fearefully hee was foyled. So that, that which once those women sang of Saul and Danid, by way of ioy and congratulation, may we as truely fing of these two tryals, by way of mourning and lamentation: Advertity hath layne his thousands, Prosperity tenne thousands. Theletwo of all others are the forest tryals, and have greatest force of detecting; especially, when they come both together, as in the three children; who at once were tryed, both by the sweetnesse of the Dang. 5. 6. mulicke to inchant their fenses, and by the terrour of the fire to affright and aftonish their hearts. and so have many Holy Martyrs beene tryed both wayes, both by the threatnings, and by the faire and large promises of their aduersaries. Contrary to that God gaue in charge to Laban, to speake neither enill nor good to lacob; that is, neither by fattery, nor force, to goe about to bring him backe gaine. And this argueth notable soundnesse inwhen in both these tryals together, wee can equit our selues : As in the Baprist, neither ouercome with Herods prison, nor with the peoples conceiting

Gen. 31.24

ceiting of him to be the Mesiah. In Paul and Barnabas alfo, standing out both against the preposterous affection of the Lycannians, when they would have Deified them, and against their divelish rage, when they would have stoned them. In David likewife, whom neither the Lyons denne, nor the Kings fauours and honours could any whit corrupt. Good gold put it into the fire, and there it will be purged and refined: into the water, and there likewise it will shine brighter. So a good man, when hee is in the furnace of affliction, there he will leave much of his droffe behinde him: and when he flourisheth in outward bleffings, they, together with his inward graces, shall bee as a lewell hung upon a golden earing the will verifie Salomons Proverbe, The crowne of wife men is their riches. But the valound Chri-Itian is like to clay. It will quickely bee feorched, and dryed up in the fire; and it will foone melt away and bee diffolued in water : As affliction would discouer his infidelity, distrust in God, impatience, rebellion, &c. so a prosperous and flourishing estate will bewray his pride, infolency, contempt of, and cruelty against his poore brethren, besides his wantonnesse, voluptuousnesse, vncleanenesse; all which lay smothered in affliction like as poyfon doth in the Snake, while he is benummed with cold: Letia man bandle a Snake then, and bee shall not feele his sting; so one would thinke it were a harmelesse creature; but bring him to the fire, and then touch him when he is well warmed, and thou shalt know he hath a sting: So, oftentimes many corruptions, as cruelty, ambition, luxury,

Mutorum quia imbecilla sunt, latent vitia: non minus ausura cum illis vires sua placuerint,

we as it were benummed, and frozen in men with the cold of powerty, obfcurity, and other fuch like pinching croffes: Their wickedneffe is an vnfolded, m implicite wickednesse, like some pestilent from in the bud, or bird in the fhell : But let the heate. orwarmth, the fun-fhine of honour, riches, authotity, once open way to their wickednesse, and furwith them with meanes and occasions of doing wickedly, and then they will vnfold their naughinesse at large, and fully shew themselves what ther are. What an humble man was Saul before he was King, and in the first beginnings of the Kingdome? but afterward being confirmed in his Kingsome, what a tyrant proved be? Therefore, it is faid that saul raigned but two yeares, because after the wo first yeares, though he held the gouernement fill in his hands, his deceitfull heart was difmorred, and he did no longer raigne, but tyrantize So was it with Nere also, for the first fine years, whom rule and domination discovered to be a vewmonster of nature. So truely it is said, that in face of rule and government, a man may quickly hew himselfe what he is. Strong drinke tryeth the mine; and hard meate the stomacke. When wee amot drinke of the wine of outward felicity, but regrow drunken and giddy-headed, and begin to play reakes, it is a figne wee have weake braines. When we know not how to digest our selicity, but tenufeth a kinde of windinesse; a rising and sweling of pride and ambition in our mindes, this armeth exceeding great imbecility; And furely, thus it is with most: They are of such a disposition,

quam illa que cum felicitas aparnit. Instrumeta illis explicande nequette defunt? fic tuto ferpens, ettam peftifera, tractatur dum riget frigore: non defunt illi venena fed torpens Multori crudelitas . ambitio, luxuria, ut paria peffi. mus audeat, fortune fauore deficitur, Eadem velle ens sognofces, da posse, quantu volunt; Sen Epift.42. 1 Sam. 13.1.

Magistratus in-

τόν όλου κατοπέ ψαι. Pind.

that

aboundance of riches and honours, they might

truely returne that answere, Tell me if thou wert a

Lyon, what wouldst thou bee: which in effect is as

much to fay, that they would be as cruell as the

Lyon. This is an euident discouery of a corrupt hart. Now as the enioyment, so also the possibility and hope of enioying these outward profits and pleasures, is no small tryall. Many can no sooner heare

Sepe rogare soles qualu sim Prisce faturus, si fiam locuples, es-c. Dic mibi si fias tu Leo, qualis eris. Mart. that being asked what they would be, if they had

sweet words and flattering promises of preferment and promotion, as it were the melody of Nebuchadnezzars instruments, but ouercome therewith, they presently fall downe and worship the Ba-

bylonish Idoll. Demas though he had continued a while in suffering with Paul, yet when the world, like a strumpet, presented her selfe in all her glory to his eye, bewitched with her beauty, he lest Paul, and the hopes of the world to come, and imbraced this present world. Moses contrarily, though hee

2 Tim.4.

Heb. 11.37.

might easily have advanced himselfe, being the adopted sonne of the King of Ægypts daughter, yet hee relinquished all his hopes in the Court, and forsooke all his possibilities of preferment, and clave to the afflicted Church of God. Among the many grieuoustryals of those Worthies in the Old Testament, it is worth the marking, how the Apostle hath ioyned together the tryall by the offer of prosperity, with the sorest tryals of persecution. They were stoned, they were hewen as sunder, they were tempted, they were slaine with the sword: Loe, how the A-

of the aduersaries, promising the Martyrs if they

would

would recant, aboundance of these earthly things, among their bloudy and boysterous deeds, how he yoakes their tycing tongues, with their terrifying stones, sawes, swords. If then in such a case wee can say with Daniel, O King, keepe thy gifts to thy selfe: and with the Fig-tree and Olive, Shall I leave my sweetnesse, my fatnesse to raigne? if for the conscience of the truth, we can neglect profered profits, the tryallis as sound, as if we had endured the tortures of the racke.

IV. Tryall is by the inequality of carriage. It is hard for an hypocrite so to carry himselfe, but at sometimes or other, hee shall doe or speake something, which in no fort can stand or confort with his shewes of godlinesse. Though lust, couetousnesse, and other of his sinnes are neuer so closely muched within in his heart, and he make fayre femblance of a chaste and contented minde, yet he will bee b'urting out now and then, some words or other, which may yeeld shrewd suspitions and preimptions of his vnfoundnesse, or else his very gefures and countenance will bewray him. For even out of these smaller things greater may be gathened: As the verball lye, or lye of the mouth is difovered by the disagreement of the lyars mouth withit selfe, whence we say, Lyars had need have good memories, lest the latter part of their tale contrary the former: so also is the reall lye, the lye which the hypocrite telleth in some of the actions of this life, carrying a shew of godlinesse, by the disgreement of his life with it selfe: For doe but compareone action with another, one part of his life

Dan. 6.17. Iudg.9.11.

4. Discouery. Inequality of carriage. Libidinosumqui sua callide vitia tegit interdum turpis sermo demonfirat, on auaritiam latentem intriafecus paruula reicupido significat. Minoribus enim maiora monfiratur, vultuque & oculis diffinulari non potest conscientra dum luxuriofa & lascinia mens lucet in facie, & secreta cordis nutu corporis ac gestibus indicantur. Hier. Sup. Ezec. li.3.cap.9.

A&\$ 8.20-

with another, his cariage here with his cariage there, and you shall see they agree like Harpe & Harrow: Thus was Simon Magus discouered; Philip tooke him for a good Christian, because of his Baptisme. profession, hearing. &c. But all these were afterward proved to be lies, because of the contradiction of those words; Heere is mony for the gifts of the Holy Ghost. These things doe not well agree; to bee baptized, to professe, to joyne ones lelfe with the Church, and to defire spirituall Graces for lucres fake: After then Peter had once heard those words come from him, he fmelt him out prefently; Away, thy heart is not vpright: Then art still in the gall of bitternesse. Thus many in some companies are holy, in conversing with their betters carry themselues well; but in other companies, or conversing with their equals or inferiours, are nothing the famemen. Some, among strangers, by their speeches and carriage, for the time, purchase a good opinion, who yet palpably lay themselves open among fuch where they are daily conversant. This then is a fure proofe of a found hearr, when we walk with fo even a foote, that how soever it cannot bee but wee must have experience of humanefrailty, yet wee neuer breake out into such wicked and wilfull courses of fallhood, vniustice, or such like, which doe give the lie to all our former protession and practife, because they cannot stand in any fort with the truth of Religion. Nay, rather in our particular actions we so carry our selves, that one action may bee as it were a commentary to interpret the fincerity of the other, in case there might bee occasion

Hom.17.ad pop.

occasion to doubt thereof : As Chrysaftome noteth in those Ministers that supplicated to the Judges for those that had offered disgrace to the Emperour Statues. When the Judges feemed more difficult, then they vsed great liberty and boldnesse of speech, and spake roundly to them, but when once they became flexible, and yeelded to their request, then they fell downe and kiffed their knees and hands aboundantly, shewing both true courage and boldnelle, and true meekenesse and mildnesse: Heere both their actions were as a commentary each to other. Did any man doubt of their liberty of speech, whether it were not malapart saucinesse and preamption? Their humility in kiffing the ludges lnees was enough to free it from that suspition. Againe, might their humbling of themselues at the Magistrates feete, seeme to sauour of too base and Renile a spirit? their former truely Ministerial boldneffe sufficiently also acquitted them of this impuation. Thus, when there is so sweet a proportion, and godly a harmony betwixt our actions, that they are so far from confuting or confounding one mother, that they answer one for another, instifie and approve one another. This is a good trial of our vprightneffe indeed.

J. Is when those are taken away which are our chiefest proppes and stayes to vehold vs in godliness; If then wee, wholly, or in part, goe backe, it argueth vnsoundnesse. Thus were the Israelites detected by Moses his absence in the Mount: For then they fell to Idolatry. So 100sh was a good King as long as 1ehoiada lined; but after his death hee

5. Discouery, remouall of our chiefest stayes in godlinesse.

Exod.32 1.

2 Chro. 14.17.

ludg.2-18,19.

shewed himselfe what hee was. So also the Israelites, while God continued a good Iudge among them, were in some good order: yet when the ludge was dead, they returned, and did worfe then their Fathers: And so all the time of losbuaes government, and the good Elders that Survived Iosbua, they kept themlelues within some compasse: But together with them dyed all the Ifraelites goodnesse; Another ge. neration arose which knew not the Lord; so strangely were they changed. And so wee see it is in many places from whence the powerfull Ministery hath departed; how many that before feemed very religious, haue then growne loofe and licentious? Children of good hope, under good parents and governours, have afterward proved most vngracious and vngedly wretches: Sober and modest Maides, vnder the straighter government of Parents, comming under the milder gouernment of Husbands, have proued but bad wives: And good wives, during the watchfull eye of the carefull and conscionable husband, haue afterward proued but wilde and wanton Widowes: So many, removing out of religious families into civill, and out of civill into prophane, have left behinde them all their religion, and ciuility, and grown openly prophane and dissolute. Here then will be a good tryall of our foundnesse, if in the absence and losse of our governours, weethall continue the same that in their presence, performing that which Paul wisheth the Philippians, namely, that whether he came among them, or were absent from them, yet they would fill hold out in their good courles.

Phil 1.27.

6 Triall

6. Tryals are fit occasions to prouoke, and as it were tappes to give a vent to corruption. Many are inwardly ful of corruption, but they shew it not, onely for want of occasion: As a full vesseil, vnlesse it be tapped, cannot fend forth the liquour it hath within. And this affuredly is a notable triall of the foundnesse, and discouery of the vnsoundnesse of our hearts. Nothing for a man to be chaste, when no prouocation to vncleanenesse; to be temperate, at a leane and poore table, where hee cannot otherwife chuse. Heere is the tryall of chastity, when with Lot we can be chaste in Sodome; of temperancie, when with Timothy, we can live temperately in Asia, among the luxurious Ephesians. Here was the triall of 10fephs chastity, that though the occasion were Gen.39.7,8. offered by his owne Mistresse to doe the deed, in such secrecy and security, yet the seare of God over-ruled him. Here was the tryall of Danids right loyall and faithfull heart to Sanl, that though he had him at the advantage in the caue, yet hee spared his life. Many seeme to be meeke and moderate men, while they are well dealt with; but let some iniury be offered them, and the contrary will appeare. And indeed there is no tryall of meeknesse and patience till we be prouoked by injuries. It is no tryall of fidelity in a fernant not to filch when his Mafters eye is on him; but when opportunity serues his turne to play the thiefe, when hee could purse his Masters money without his knowledge, then to be faithfull, is true faithfulnesse indeed. Thus the foundnesse of every vertue is made manifest. For that we are indeed, which wee are in temptation

6.Discouery, Finneffe of occations to prouoke corrupti-

1 Tim. 5.23.

1 Sam. 24.7.

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2 Chr. 32 31.

Iudg 3.4.

VIL Discouery, by Affections.
Marh 6.21.

Pial.4.

lob 1,21.

2 Sam, 16.10.

2 Sam, 17.26.

By this meanes was some vnfoundnesse detected in Exekiah, when in his tryall by the Babylonish Embassadours presence, the Lord left him, to try him, saith the Prophet, and to (know) all was in his heart: The heart then may know it selte, if it observe how it carries it selse in temptation. So it is said, the Lord suffered the Canaanites to remaine among his owne people, to proue them whether they would obey his commandements.

7. Tryall is by our Affections: For vpon what our heart is fet, that is our treasure. Our great ioy when things goe current with vs in the world, according to our hearts desire, and small joy in things spirituall, shew plainly what kinde of hearts we haue to God-ward: Wheras David, because hee had made Gods fauour his inheritance, reioyced more in it, then the worldlings in all their aboundance of corne and oyle. Our fretting likewise and grieuing at the losse of these outward things, is an argument of our voluptuoulnesse, and loue of earthly delights, and shewes plainely that wee have laid vp our treasure on earth: Whereas lob because hee had made God his portion, could be quiet at the losse of all at one blow. So our great anger for small iniuries done to our selues, and still patience in the greater wrongs done to God, shewes what is the account we make of Gods glory. Heere was a notable tryall of Danids fincerity; who was as a man deafe and dumbe, and wholly senselesse at Shemeis private reproches of his owne person; but not so at Goliahs publique reuilings of God, and his Church: There how full of life and spirit, and holy impatience!

impatience did hee saew himselfe to be? The like might be shewed in our other affections: Of them then take we through notice, if we will rightly judge of our owne hearts. Dost thou feele that Christ is thy greatest ioy; sinne thy greatest forrow; that when thou canst not teele the presence of the spirit in thy heart, thou goest mourning, notwithstanding all other comforts? Affuredly, as the holy Martyr faid, If thou wert not a wedding childe, thou couldest neacr le heartily mourne for the absence of the Bridegroome. But alas, if we examine our selves by this note, how much imperfection shall we discouer in our selues? How strong are our affections both of ioy and griefe, in things earthly? How weake in things foiritual? Who findeth that hee mourneth for his finnes, as for the loffe of his first borne? David at Absoloms death could cry out in natural sorrow. O Absolom, Absolom, would to God I had dyed for thee: But not at Vriabs death, in godly forrow, O Vriah, Vriah, would to God I had dyed for thee. And so much for these seauen meanes of the difcovery of our hearts.

Zach. 12, 10.

2 Sam, 18.33.

Z 4

CHAP.

#### CHAP. XXXVIII.

Of certaine notes which the word of God gineth of an vpright beart.

Two marks to try the hearts fincerity, as

I Humility.

Iohn 5. 44. Acts 8. 18.

2 King. 10. 16.

Fter this discouery by the meanes, we must lay our hearts to the rule of the word, and examine them by those notes which there are given of an voright and fincere heart: And those are many; I will name onely fiue.

1. A fincere heart is an humble heart. An hypocriticall heart is alwaies proud and vaine-glorious: As in the Pharisees, Math. 6. and therefore our Sauiour faid to them, How can yee beleeue, when re feeke plory one of another? And fo in Simon Magus leeking his owne praise and profit, in the desire of the Apostolicall gifts: whom therefore Peter told, that his heart was not vpright before God. In Jehn likewife we may discerne the same spirit, when he said to Ionadab, Is thy beart upright, as mine? preferring himselfe before Ionadab: Whereas sincerity is alwaies better conceited of another, and very fearefull and suspitious of it selfe: and so it will make a Christian when he sees another, specially a Ionadab, to fay to himselfe, Is my heart vpright, so as is his? Againe, Come faith he, and fee what zeale I have for the Lord of hosts. Yea, but sincere zeale desires not to be seene of any, saue him who seeth in secret. The Pharifees desire to be seene of men, because they seeke the praise of men: Their lampes will not burne without this oyle : Wind-mils they are, which will

not

not turne about to do any good feruice, without the wind of mens prayles. Hence it is that they have little zeale in prayer, vnlesse it bee in publique, that to oftentation and vaine-glory may warme their hearts. As in fasting, once it fared with one that in the Monastery could fast whole daies together with ease, but in the desart he could not hold out vntill noone, but his bellly would craue presently: whereof when he demanded the reason, this answere was remined him, that in the Monastery the praise of men was in stead of meat to him, he fed there voon it, which fustenance failing him in the defart, his fafling strength also failed. But vnto sincerity her very obedience it selfe is meat and drinke, John 4. 34. In other works, the worker must have meat, or else hee will not hold out in his work; but vnto fincerity her very workes is her meate. Hypocrifie, which is soone wred at this worke, without the refreshment of bumane prayles: Well may it feeke for publique Theaters; but fincerity hides it felfe in the Closer and as in Prayer, so in all good duties, shuts the dore.

And as the sincere heart is humbled in regard of the end whereat it aimes in doing any good, namely Gods glory, not daring in any thing to seeke it selfe; so also in the manner of doing, not daring to trust it selfe, but affected with a thorow sense of it owne infirmity, it resteth it selfe wholly upon the power of God, to be perfected in her weakenesse. Peter therefore in that wherein his heart was unsound, and deceitfull, shewed this spirit of pride, and vaine considence in himselfe: for hee could not thinke that strength whereby he thought to stand was of Christ;

because

Dan. 2 30. Act. 2, 12, & 14.15. Nest humilitas omnia que bene facimus & precefferit, & comitetur, & confecuta fuerit, & preposita quam intuemur, & oppofita cui adhereamus, & imposita quareprimamur, Ge. Aug. Epift. 5.6.

because Christ statly denyed him his strength, and Peter neuer prayed for it: and yet loe how consident he was? Though all men, yet not 1; as though there had beene more in him, then in any other: Yea, hee contradicted Christ, admonishing him of his frailty, and as Marke notes, the more Christ warned him, the more consident and peremptory he was.

Lastly, after the doing of every good thing, sincerity still remaines humble, & when men would Deisie vs, it will not accept of any such honours, but sends them backe to the Lord, as in Daniel, & the Apostles. And thus, if we be sincere in all things we doe, there must be humility preposed, in regard of the end wee must looke at; opposed, in regard of the manner of doing; imposed, after we have done, as a curb to restraine vs less we reioyce not in the Lord but in our selves.

obiect. But this is a hard faying, will some say, and if the cause be thus, who then can be sinceres for who is there that is not tainted with pride, if not in all wet in some of the sethere respects?

all, yet in some of these three respects?

Ans. It is one thing for a mans eye to glance towards a thing, another thing to fixe and fully to settle it selfe upon it: Thoughts of pride and vaineglory may rush into the heart of a sincere Christian; they rest onely in the heart of an hypocrite, who is set on worke onely by them in all his actions, and seekes onely to give contentment to them.

I adde further, if fincerity be not humble in this first kinde of humility, yet at the least it is humble in an after-hamility: If it have been over-seene in the doing of any thing in pride, it is twice as humble afterward, because it was not humble. A notable diffe-

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rence betwixt fincerity and hypocrific. There may besome kind of humility in hypocrisie, and of pride in fincerity: but hypocrifies humility is followed with pride, and fincerities pride with humility: This latter humility is the better. And heere onely it is feemely for vertue to come behinde vice. Hypocrifie is proud because it is humble: Sincerity is humble because it is proud. Epaminendas,a Thebane Capmine, the day after the victory and triumph, went drouping and hanging downe his head; and being asked why he did fo, answered : Yesterday I felt my felfe too much tickled with vaine-glory; therefore I correct my selfetor it to day. The same is the spirit of the fincere Christian, of the true Israelite; as you may see in the example of Ezekiab, of whom it is thus written; His heart was lift up, notwithstanding Ezeki- 2 Chron, 32. sh humbled himselfe after his heart was lift up. In a fincere heart there must be either the fore-humility or the after humility, which is the more seuere of the two; either the directing humility for the right manner, or else the correcting bumility, for the erronious manner of doing. If we can follow the fwing and way of our owne proud and vaine-glorious affections, without all respect of Gods glory, and yet never be truely humbled afterward: this is palpable hypocrisie, wee have not so much as the least dramme of fincerity, which is many times more humbled. for fuch mixtures, and defilements of good workes, then for some workes simply euill in themselues.

2. The fincere heart is a good and honest heart, as our Saujour calles it. The honest heart is that which cherisheth a vniuerfall hatred of all sin, with-

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2. The good and honest heart.

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Pfal. 119.3.

Pfal.125.4.

lob 20.12.

2 King. 10.29.

out exception, and carryeth a constant purpole, and resolution in nothing willingly to sin against God, but to endeuour it selfe to the vtmost in every good way of Gods commandement. What soeuer it shall know to be a sinne, it will not purposely and deliberately doe it for all the world; it will not detaine the truth in varighteousnesse: This note the Prophet David giveth; For having faid, Bleffed are the vpright in their way, hee teacheth vs to descerne them by this note, Surely they doe no iniquity: And in another place, he opposeth such as walk in any crooked waies; to the vpright in heart : Dee good O Lord to those that are vpright in heart; but those that turne afide by their crooked maies, &c. It is the property of an hypocrite, to dispence with his conscience, at least for some one speciall beloved sinne. As 10b among other his characters makes this one, that he holds his wickednesse as a sweet thing in his mouth, and bideth it winder his tongue, and favoureth it, and will not forsake it, but keepeth it close in his mouth. Now this honest beart, as it bates all sinnes, so at all times. Sometimes the vnfound heart will hate finne, when there is no benefit by it, but if after it may chance to be beneficiall to our selves, then we love it. Heere is a notable tryall of fincerity, to preferre vertue before vice, then when in humane reason vertue shall be the loofer, vice the gainer. This note discourred falfe-hearted 1ebu: He would not downe with the worship of the Calues, as well as with Baals, and why? because he thought that would bee dangerous for his Kingdome, if the Israelites were let goe to the Temple at Ierusalem to worship. Therefore fore Ieroboams policie still premailed with him. By

this note many are detected for vnfound.

I. Those that pretending conscience of small matters, flick not at greater: Like the Pharifees, fraining a Gnat, and swallowing a Cammell. Hypocriricall Saul feemed to make a haynous matter of eating the flesh of beasts with the bloud: For vnto the people thus offending, he faid; Te bane dealt wickedh; but it was nothing for him to spill the innocent bloud of worthy Ionathan his sonne : for vnlesse he had beene hindred, he had put him to death: Nay, hewas lo lerupulous, that he would not fo much as name a guilty man or a finner, but in casting of lots, in flead of faying, thew the nocent or guilty, he faid, Shew the vpright, or innocent person, as Tremellius reades it: And yet this man, at the same time, made no conscience of cruell and bloudy oathes. The Priest in the Gospell, when hee saw the wonnded man lye halfe dead, he went on the other fide of the way, fearing least by comming neere vnto him, he might contract some legals uncleannesse: but he feared not to passe by, without all mercy and compassion of his poore & distressed neighbor. The Pharifees would not defile themselves in comming into the common Hall on the day of preparation to the Passe-over, but they scrupled not a whit to imbrue their hands in the bloud of the innocent Lambe of God. In no case would they eate in vessels unpurified, but the meats which they did eat in those villels, were horribly polluted, both with injustice. and oppression, in the getting of them, and with intemperancy, and ryot in the eating of them. And

1 King. 12, 26.

1 Sam,14. 33.

Ver. 4. Cedo in. tegrum : id eft , declare quis sit in noxnes, pro co quod est declara nocentem, fed euphimismo vtitur vt solent bypocrita. lun. Luke 10.31.

John 18.23,

Math. 23.25. opened.
Math. 27.6.
Qualishac innocentia fimulatio, pecuniam fanguinis non mittere in arcam, & ipfum fanguinem mittere in conscientiam? Aug.

this is the meaning of that of our Sauiour; Woe bee to you Scribes and Pharisees, hypocrites; for yee make cleane the outward side of the cup and platter: but within they are full of bribery and excesse. So likewise sudas his thirty peeces at no hand must goe into the treasurie, because it was the price of bloud. What a counterfeiting of holinesse was this, not to suffer the price of blond to lye in a Chest, and yet to suffer blond it selfe to lye in the Conscience?

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2. This note likewise discovereth such for vnfound, whose conscience is only for the greater matters, the importants of the Law, Mercy and indee. ment, without any regard of Mint or Annice, though these also be Gods commandements, and ought to be regarded. A fincere heart is like to the eye, troubled with the least moate: or like a neate spruse man, that no fooner fpyes the least specke or spot in his garment, but hee gets it walhed out : Wheras a nastie slouen, though he be all to be-fineared and be-soyled, he can endure it well enough. A delicate Garden may not have the least weed in it, though, the Wildernesse be all ouer-growne with them. And a Boxe of precious Oyntment may not have the least flye in it, though a Barrell of Pitch haue swarmes of them. A strait shooe cannot endure the least pibble stone, though a wide one may endure a greater. An unfound conscience is large, and can swallow downe any thing: The sincere Conscience is Arait, and the least bone, though but fuch as are in little fishes, will flick in her throat. And certainly, he that is wrinft in the least, is wrinft also in much. Indes being vnfaithfull to Christ in the matter of money.

Luke 16.10. Iohn 12,6.& 18.3.

money, proucd also at last vnfaithfull to him in the matter of his life it felfe. And Salomon tels vs, how bethat will lye ordinarily in common speech, will lye also before the judgement-seate when he is produced as a witnesse: as contrarily, be that is a true winesse-bearer there, will not lye in his ordinary discourse. For this I take to be the meaning of that Proverbe : A faithfull witnesse will not lye; but a false winesse bloweth forth lyes. If a man be truely faithfull inmuch, hee must needs also be faithfull in little: For the same God that requires his fidelity in the one, requires it also in the other. Saint Paul vpon this ground confirmes his fincerity in a matter of private promise to the Corinthians, concerning his comming to them, by his fincerity in the preaching of the Gospell, a farre greater matter: God is witnesse, faith he, that our word, that is, promile of comming wards you was not yea and nay: Why? for the Sonif God, that is, my preaching of him, was not yea and my. Neglect then of small matters may justly bring our obedience in greater matters into suspition of infaithfulnesse. And therefore in this regard must onscience be made of obedience, euen in the smal-Amatters, & that upon the death; namely, that we may approve our obedience to bee found and free from deceir. For in greater matters if we should not hand out, all the world would cry shame of vs. And bere it would be hard to fay, whether the shame of the world, or conscience of Gods commandement viged vs; but in leffe matters the world rather wil cry hame of vs.if we do stand out: And therefore in our obedience heere Gods commandement seemeth

Prou-15.5. expounded.

I Cor,1,18.19.

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3. This note discouereth those also for vnsound, that having some care of outward conformity, yet minde not the inward reformation of the heart. In this regard our Sauiour cals the Pharifees, hypocries, and refembles them to painted Sepulchres. Arthe. gins where Nature ends. Nature in the framing of mans body, begins first with the heart, and other fuch inward parts, and then in the last place comes to the face, and the outward parts. Thus it is with hypocrifie, which is an artificiall kinde of holineffe: it begins and ends in the outward face and fashion of religion: the inward pith, the heart and substance thereof it cannot attaine vnto: But the heart and the purity thereof is the speciall thing the sincere Christian lookes vnto. Gods Israel is pure in heart, so that though sometimes the hands be defiled, yetthen the heart is not alike polluted; but still thetrue Israelite may fay, My heart is awake, though mine eyes sleepe: Whereas the base Israelite may say contrarily, My heart is afleepe though my eyes be waking, and my tongue be walking: My heart is foule, though my hand be neuer so fine.

Can.5.2.

3. The plaine and open harr.

Pfal.139.

Pfal. 142. 5.

3. A fincere heart is a plaine and open heart, not desirous to smother, or craftily to conceale it sinnes, but rather to have them laid open, and to have the conscience rubbed and ransacked: so that with Dawid it cryeth; Tryme, O Lord, and see if there be any wickednesse in me: and with the same Prophet, let the righteous smite me: But an vnsound & crooked heart, as well as crooked legges, loves to be hid: It hates the light; it cannot away with reprehension, but would

would rather eat of the delicates of flatteries, against which the Prophet prayeth, Let not my soule eate of their delicates: Let me not delight in their clawings, but rather in the blowes of righteous reprehensions: Neither in any sort can it indure tryall: Guilty Rahel durst not rise, when Lahan came into her Tent to search for his Idols: On the contrary, as it argued humility in the 11. Disciples to suspect the worst by themselves, so also sincerity, that they were not privay to any such wickednesse, when hearing our Sauiour fore-tel the treachery of one of them, they offred themselves to the tryall, saying, Master, is it 1? is it 1?

1. A fincere heart is alwayes most seuere against fin, where nature and carnall respects would teach vs to be mildest: As first to our selnes. Indeed sincerity cannot endure fin in any, in it selfe least of all. An hypocrite will not endure the least fin in others, no not fo much as a moat in his brother; fo sharpe ishe: in the meane time hee can endure a beame in his owne eye; so indulgent is he to himselfe. Indah could adjudge Thamar to the fire; vpon himselfe yet being farre deeper in that transgression, he could pronounce no such sentence. Danid lay snorting in his owne fin, when yet hee fentenced a proportionable fin, related in the person of another: Wherin he bewrayed want of vprightnesse. It was said of Antony, he hated a Tyrant, not tyranny: It may as truely be faid of an hypocrite, he hateth finners, not finnes: Forhenourisheth many in him, not withstanding the rigour of his zeale against other mens sins. This is an ill signe, where soeuer it is. A good heart is ready to throw the first stone at it selfe, being slower in

Pfal, 141.4.

Gen.31.35.

Math. 26,22.

IV. Greatest feuerityagainst our owne sins.

Math. 7,3.

Gen. 33,24.

2 Sam, 12, 5.

Tyrannum von tyrannidem.

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censuring others. None can say so much against it, but it selte will be ready to say much more.

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And as the fincere man will no more winkeathis owne sinnes, then at anothers; so neither at theirs to whom he is tyed more by naturall and worldly respects, then others, to whom he is not so tyed: No more at his owne children then at others; at his own parents then at anothers; at great and rich ones, then at the meaner ones; at friends to whom hee is bound for, and depends upon in hope of kindnesse, then strangers, that have no interest at all in him. Sincerity is free from partiality: with Leuist knowes neither father nor mother, neither King nor Kælar. This the Pharifees, though hypocrites, knew well enough when they faid; Master, wee know thou teachest the way of God intruth, that is, in fincerity, and carest not for any mans person, no not for Casars himseife: Tell vs then, whether is it lawfull to give tribute to him or no? Heere then was Ionathans fincerity, when he condemned his owne father, and that a King, in his proceedings against David, and defended Dauids innocency. Heere was old Iacobs fincerity on his death-bed, when fatherly affections are most lively, to deepely centuring Ruben, Simeon, Leui, his owne sonnes. Here was John Baptists sincerity, that he would not be silent, no not at Herods incest. Here was our Saujours fincerity, that his mouth was not stopped with the Pharisees good cheere, but euen at their owne Tables laid them out in their owne colours, and entertaines them with as many menaces, as they did him with dishes of meates. Heere was the Beniamites vnfoundnesse, that were ready with

Math, 22.16.

1 Sam. 19. 4.5.

Gen 49.

Mark, 16.18.

Luke 9. 37. 426

ludg.20.14

the sword to defend in their brethren such prodigious lusts, which they could not but condemne in their judgements, and in others no doubt would have been ready to have punished with their swords. The Prophet ioyneth these two together: Thou art Heb. 13. a God of pure eyes: and canst not behold iniquity: So must it be in vs, if wee will be pure and fincere in heart, we must behold no iniquity, no not in our selection those that are neerest vnto vs; for fincerity, as it loueth goodnesse even in the greatest enemy, so thateth sinne in the greatest friend.

Lastly, to omit many other notes, fincerity simply reioyceth in goodnes, & in good things themselues, and the glory of God thence arising: Therefore as it grieucth for other mens fins, so it reioyceth in other mens obedience. Many are of a contrary spirit; they can be grieved for their owne fins, but not for other mens: Heere it is suspitious, we grieve not so much for Gods cause, for the dishonour our sins have done whim (for then we should grieve also at our brethren sins, because they also staine Gods glory) but for our own fake, for feare of feeling of some euil, procured to our felues by our fin: and fuch griefe argues rather selfe-love, then any true love to God. So likewife they can be cheared when they fee Gods glory let forth by themselves in any good work; not alike, when by others: Nay, rather they grieve at those good works of others, if of any marke, wherein they have had no hand themselves; Like those Ephraimites, that faid to Jeptah, Wherfore wentest thou to fight spainst the children of Ammon, and didst not call vs? But the fincere Christian, so God be truely glorified though

V. Reinyeing and grieuing for others graces and finnes, as well as our CWDC.

Iudg. 12,1.

s Cor. 10. 27.

John 1.47.

Phil, 1 18.

though it be without his helpe, yet reioyceth and giueth thankes, nothing leffe then if himselfe had beene the inftrument: If any good thing be done, he doth not stand curiously enquiring of the Author; of his judgement, of his affection, to finde out something to imbase the worke; but is glad that any glory is brought to God, or good to his Church, and with thankelgining taketh his part of benefit thereout. Euen as in eating of meates we aske not where or how it was got, but fall to it; and in the Shambles, the Apostle willeth not to enquire whether it had beene sacrificed to the Idoll or no, but being good meate, and fit to be eaten, without any more adoe to buy it. Thus Nathaniel the good Ilraelite, did not so stand vpon, or sticke at Nazareth. but that hee would goe and try what our Sauiour was. And though the Phillippick Preachers preached of enuy and vaine-glory, yet for the matter foundly, their corrupt manner, what was that to Paul? That Christ was truely preached, he therin reioyced, and would reioyce. It is not then fincerities palate, not to rellish good meate and well cooked, because we relish not the Cooke.

Thus I have shewed both the meanes to discover, and notes to try our false hearts by: And of the third illustration of the deceitfulnesse of the heart; namely, by the vnsearchablenesse thereof, so much. Ce

## CHAP. XXIX.

certaine generall wees arising out of the former doctrine of the hearts deceitfulnesse; or an exhortation to watchfulnesse ouer, and dealing wisely, and straitely with our hearts.

Having by Gods goodnesse thus finished the whole doctrine of the hearts deceitfulnesse, it remaineth now in the conclusion, that besides those particular vses which we have already made of some of the particular branches of this doctrine, we show also the generall which ariseth from the whole. And

they are specially fine.

1. If our hearts be such deceivers, it stands vs then in hand alwaies to have our eyes in our heads, and to have our wits about vs, having to deale with so noble a Jugler, so full of cunning trickes, and fleights, continually ready to snare vs. We walke in the middest of snares, not onely neere them, but in the very middest of them, incompassed with them on every fide : Therefore let vs alwaies be suspicious, and iealous ouer our hearts in all places, and vpon all occasions; in our solitarinesse, in our company, in our businesse with men, in our dealings with God; in hearing, praying, meditating; in our dealing also with Sathan, in wrestling with his temptations. When the Philistims were going out to warre against the Israelites, they durst not let David goe with them; they had him in icalousie, because of the love hee bare to his owne Country, Aa 3

Vies 5.

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Chrys.hom. 13.
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and therefore put him out of the Army. Happy were it for vs in our spirituall warre with Sathan, if wee could as eafily rid our felues of our naughty deceirfull heart, as they did themselves of Danid: Wee have farre greater cause to suspect our hearts, then they David: The acquaintance of the fielh with Sathan, and Sathans interest in the flesh, is greater then the Israelites in Danid: Besides that, they never had any experience of Danids deceirfulnesse, and vnfaithfulnesse, as wee have had of the fleshes: Therefore I say it were well, if we could wholly cashire this treacherous and perfideous flesh: But fince it flickes so close, as that we cannot possibly be shift of it, therefore we must alwaies have an eye ouer it; euen as we would have ouer an vntrusty pilfering feruant, who not observed, will filch: For certainely such is the deceitfulnes of our hearts, that if our eye be neuer so little off them, off goes the yoke of the Lord presently, and they breake out into some vnlawfull liberty or other. Keepe wee then our hearts, as Salomon counsels, fenced with a double guard, as the Iayler his close prisoner: See the dores be fast locked; yea, looke to the windowes as 10b did: If there bee any open passage, this deceiner will either let in some body to him, which should not come in, or else he will out himselte. If we fall asteepe and neglect our watch, etther the Diuell, and his suggestions, will enter: even as when the fence of a Vineyard is downe, then the wilde Boare, and all manner of wilde beafts come in, and denoure all: or elfe our heart it felfe will wander abroad, like gadding Dinah, in the idle rouings

Prou.4.

lob 31.1.

of her owne vaine imaginations: Thus then should wethinke with our felues euery morning: This day lam to venture into the world, and snares every where lye thicke and three-fold; if I take not heed, eafily shall I be caught: For what alas is there wherin my heart is not ready to deceive me? I am now going to prayer: my heart will be ready to thrust in idle and wandring fancies, vnleffe I watch ouer it: lam now to give an almes, or to goe to confer with my Christian friends; Pride and vaine-glory will fovle me, vnlesse I looke well to my selfe: I am now going to deale in such a controuersie, with a contentious and wrangling man; my heart will quickly breake out into rage and distemper, and my mouth will soone over-shoot it selfe, if I hold it not as with a bridle: I am going to a feast; if I put not my knife to my throate I shall easily be ouer-reached by my deceitfull appetite: If I let loofe the reines to mine owne corrupt heart, I shall soone offend in excesse, either of meate or mirth: I am now to goe forth into the street; and how many are the temptations ready to incounter mee? Euen euery thing I either see or heare. If I lee my enemy, in what danger am I of wrath, and malice? If my friend flourishing, of enuy? Poore, of disdaine? If a beautifull woman, of lust? If I heare rotten speech, how ready am I to be corrupted with it? If reuiling and injurious, how ready am I to be provoked with it? This is the cautelousnesse we must vie in all our occasions whatsoever: For all places are full of these snares, the streete, the house, the bourd, the bed, the closet, yea the Church. Aa 4

Prou.23.1.

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2 Tim.4.5.

Math, 6.

Church, the Pulpit. The exhortation of Paul to Timothy, Watch thou in all things, is needfull; because the heart, deceiffull aboue all things, is also deceitfull in all things, even in the best things that may be: And therefore Christ bids vs take heed to our hearts, euen in our almes and prayers, and other the holiest services we can possibly performe. for even in them snares will be set for vs. In these actions wee had need flut the doore of our hearts that our mindes steale not away from God: Neuer then trust thou this heart of thine, that it will bee well ordered, and kept in good frame, though thou carry not alwaies so heavy a hand and narrow an eve ouerit; No, if thou looke not thus straightly to it, it will be gone, as a wilde-horle, if a man once let goe the bridle, as hee is walking in his journey: And then when he is once gone, he will not be gotten againe in hast; but a man must spend as much time in recovering of him, as would happily haue beene sufficient to have dispatched the whole iourney: So will it fare with thy heart, if once thou let goe this bridle of watchfulnesse; it will runne out so farre, that it will be long ere thou wilt catch it againe: It will be so frozen, that it wll be longere thou can bring it to melt: It will be so loose, and idle, that it will be long ere thou canst worke it vnto true denotion; and thou must spend as much time, nay more, in feeking to re-gaine thy heart againe, and to bring it into temper and tune, for the fernice of God, then would have served for the good performance of the service it selfe. But aboue all things fee thou trust not thine heart with such things

things as may bee dangerous occasions to euill. Looke better to it then fo: Bee as fearefull of this.as thou art of giuing a knife to a Childe, or a sword to amad-man. Thine eyes cannot be quicke enough forthy heart then. The mad-man will speake sometimes to foberly, and vie fuch faire perswasions to be infettered, and promile that he will be so quiet, &c. But no sooner is he loofe, but he plaies reakes, wounds, flaies, destroyes what soeuer is in his way: vea, euen him that loofed him : So likewise deale our hearts with vs: They can flatter with vs; and O why should we trouble our selucs so much, alwaies to be looking to them? and why should we deale so hardly with them, alwaies so to keepe them in, as a bird in a cage, to hold them so short of all liberty? why? they have better gouernement of themselves then that we need to feare them lo, &c. But when once they have got free, then they ferue vs like the madman, fo that we shall rue the time that ever we gave them such liberty.

2. This deceitfulnesse of our hearts must cause vs often to renew our couenant with God, and by solemne vowes and protestations of our repentance, as it were with strong ropes, to binde and hold fast these sugitives. If a man be knowne to be a common deceiver, wee will never take his word for any thing: but if wee must needs deale with him, wee will be sure to have his hand and seale, and the best security we can get: So wise, and wary are we in the matters of this life. Well, thy heart is far more cunning to deceive thee, then the crastiest Fox that is, to over-reach his neighbor. Do not now

2. Vse. To bind our felues to God by couenant, Chap, 21.

1 **S**am, 14 17•

13.19.

Verse 23.

1 Sam, 26.11.

fo simple as to beleeve every figh, every with and word, euery motion, and inclination of thy heart: For how often, as I have shewed before, doe our hearts deale like Zarah when he was to be borne, make many good proffers of comming forth out of their finnes, as it were the darkenesse of the wombe, into the light of grace, but they recoyle presently? Euery slight occasion is instead of a Perez vnto them : And yet loe the fillinesse of men, to beleeve their hearts that are so light of faith: They thinke verily when they feele some fit of good affection, O now I have got the victory, sinne shall never so preuaile against mee as it was wont; when yet the same houre, it may be, sets them in a worse taking then euer before. Saul, though affected with Danids apologie, hee acknowledged both Danids innocence, and his owne iniustice; and though with teares, with good words, My sonne David, with good prayers, The Lord render thee good, he witneffed good will to David, yet for all this David trufted him not, but kept himselfe in the Hold ftill: For shortly after Saul was hunting after him againe; And though then also he seemed to relent, and promised David peace: Come againe my son David, I will doe thee no more harme; yet for all that David hearkened not: For what heed is to bee taken to a false and fickle hearted mans words? Our hearts being as fickle and inconstant in their relenting affections towards the Lord, as Sauls was toward Dauid, should we trust them any more in such fits, then David did Saul? No, but since even the strongest bonds are too weake to hold such slippery hearts

hearts, that they slide not out of our hands, therefore cause them to enter into solemne Couenant with the Lord, as those in Nehemiah, Ezra, and the Neh. 19. Chronicles: Thus did David, I have [worne, faith he, and will performe it, that I will keepe thy statutes. In evil things, to which we are prone by nature, we can bind our felues by oaths & vowes, when we feeleour selves disposed vnto them, as to revenge, when the injurie is fresh, and our hot bloud is vp: how much more then should wee doe the like in good? The Duell fees that wrath is a fire foone out; therefore (bryf, bom, 8, ad he will nourish it with an oath: how much more should wee nourish the fire of zeale and good affedions, which have no fewell from within vs, as anger hath, and so are farre more easily extinguished? How much more, I say, should we maintaine, and vphold in our selves all good things with this prop of an oath, and covenant-striking with the Lord? And heere see that thou register, and record in thy accounts-booke this thy Couenant, that so when thy deceitfull heart shall be offering to start alide, and give thee the flip, thou maist presently recall it, and keepe-it-in with putting it in minde of this couenant: What? didft thou not on such a time, when thou wert humbled under the hand of God, and haddest some good desires kindled in thee by his Spirit, didst not thou then solemnely give thy faith to God, and by the straightest bonds of thy vow and oath, firmely knit thy selfe vnto him, and wilt thou fo soone be offering to make escapes from him? Hast thou so soone forgetten thy couenant? Thou false fugitive: But yesterday wast thou

Ezr. 10. 3. 2 Chron-15.12 Pfal. 119.106.

3. Vie. For wisedome to apprehend all good opportunities,

thou brought home to thy master, then thou humbledst thy selfe vnto him, soughtest reconciliation, promisedst more fruitfull service: And yet art thou now offering so quickly to take thee to thy heeles againe.

3. This deceitfulnesse of our hearts must teach vs wisedome, to take them at the vantage, when at any time we finde them in a good moode, in any fort well-affected, or disposed to any good duty. Thou hast this wisedome in the things of this life: Hauing to deale with a light and inconstant man, when thou findest him in the good vaine, then thou wilt be fure to lay hold of that opportunity, and to take him then at his word : For thou knowest, that if thou shouldest let him goe on never so little longer, within an houre or two, he would be of another minde. Assuredly thy heart is far more variable and vncertaine, then the ficklest man that can be. Dost thou then feele at any time, that thy heart is warmed with good motions, inlarged with good affections, lift vp to heaven in spirituall meditations, doest thou feele any sparkles of the heavenly fire? take thou the bellowes presently, blow till they flame, cherish, and make much even of the imoaking flaxe; Now is the time for thee, now I say, in this floate of good affections, when thy heart is so well prepared to fall to prayer, to confession of thy sinnes, to reading, to all the good exercises of repentance and inuocation, and in a word to the doing of that good worke for the which motions and desires are risen in thy minde: For how often have the best of vs beene beguiled here ?

here?to thinke we should doe afterwards that which in present we purposed and desired, and within an houre or leffe all our heat is gone, our affections are growne chill and coole, our hearts heavy, our spirits drowsie and dead, and so our selves wholly disabled for the doing of that we thought. And why? be. cause we strucke not the iron whiles it was hot, wee held not our hearts fast, when we had hold of them. we vsed not the meanes to keepethem still in good frame and temper: And so all our good thoughts vanish and come to nothing. Excellently David, My heart O God is prepared. What? Ihall I suffer now other occasions to call me another way? No: for then all that life and vigour which now I feele, will be gone: but I will arise, and give thankes, and so I will arise and pray, arise and confesse, &c. Oh, if we would goe to prayer in this spring-tide, as it were of good affections, how then, as the Prophet speaketh, should we powre out a prayer? how would the rivers Efay 26, 16. of repenting teares over-flow? whereas, neglecting this occasion, our prayers come but droppingly from vs afterward, in the ebbe of our affections. It cannot be spoken how little a thing will distract and vnsettle our hearts: They are like to glaffes, that will be hurt with a little breath; and vnto Musicall instruments, that will be put out of tune with the least distemper of the Ayre: and therfore we had not need to pretermit the opportunity when we feele them wrought vpon in any fort by the holy Spirit of God: What good impressions would they not receive then, being so soft and tender? whereof afterward they will not be capable, being returned to their former hardneffe?

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Luke 24.29.

Prou. 20.18.

Pfal.86.21.

1 Chro.29.18.

nesse? Doe then good thoughts and desires offer themselues, doe such guests seeke lodging in thy heart? Oh welcome them in the kindest manner, lav hold of them, and by thy kind and respective vsage of them, constraine them, as they once our Saviour. to flav fill with thee. What is this kinde entertaine. ment we are to shew them, but the entertainment of our prayers, reading and conferring of the word? If we would doe so, after once good affections are entered into our hearts, we should even locke up the dore voon them, that they could not get out againe. to wee should have more of their company then now we have; in stead of visiting vs now and then. they would become daily guests, and ordinary residentaries withvs: Salomon bids vseftablish our thoughts by counsell: This Prouerbe hath his truth even in holy and spirituall thoughts, the which alas will soone faile, vnlesse wee settle and confirme them in our hearts, and after the spirit hath once entered them into vs, doe so pegge and hammer them in, and drive them downe so deepe, by the vse of good meanes, as that we may not eafily loofe themafterward: At the first riling then of a good thought, pray with Danid, because thou fearest the deceirfulnelle of thine heart, knit my heart; this falle fickle fugitiue heart alwaies ready to steale from thee, knit it O Lord, and tye it fast vonto thee, that as it is now with thee, fo it may ftill remaine with thee. And againe, with the same Prophet in the behalfe of his people, when they were so well disposed in their chearefull offering to the Temple, O Lord keepe this for ever, this frame of the thoughts of thy servants heart: and

and frame his minde towards thee: This Counsell-taking with God in praier, is the only remedy against the deceitfulnesse of our hearts, for the preserving and establishing of all good thoughts and desires.

4. The deceitfulnesse of our hearts must cause vs daily to keepe an audit in our owne conscience, euer and anon cailing them to their accounts. A trufty leruant, an Eleazar, we wil let goe on, and reckon but seldome with him: but a Gehezi, one that is but of flippery fidelity, had need be reckoned with every day. The miserable experience then which we have had of the fallenes of these hearts, so often deceining vs,must make vs to be very strait & seuere in examining of them: Salomon, not obscurely, intimates this to be the cause of our hearts deceitfulnes, that we doe not take this paines of a strict tryall: Every mans waies we pure in his owne eyes: but the Lord tryeth the hearts, and so sees their secret deceit, which we perceive nor, because we try not. Let vs neuer therefore let reckonings run on, but euery day let vs make all euen, let vs chastile our selues euery morning, examine our selves every evening, even in the still silence of the night, as wee lye waking on our beds. In the matter of disbursement of money, for the repayring of the Temple, lossah gaue charge that no reckoning hould be made with them into whose hands the mony was delivered: for (faith hee) they deale faithfully: Indeed, if our heart dealt faithfully with vs. wee might also spare this labour of daily countcalling: But because both the word of God, and our owne experience have sufficiently discovered their vnfaithfulnesse; therefore wee contrarily must say, I.et

I V. Vie, for firait examination of our hearts.

Prou. 21.1.

2 Kings 22.7.

Let there be daily; yea, hourely reckonings kept with our hearts, for they deale exceeding vnfaithfully. The Musitian, because his instrument quickely growes out of tune, euen whiles he is playing, therefore euen then he will be tuning of it, as soone as hee spies the least iarring in any of the strings; So must wee intermixe the correction and amendment of our hearts, (which is done by strict examination) together with their vse and imployment, and not to bee like the foolish mower, that still mowes, and never whets his Sythe.

V.Vie. For exhortation to fincerity.

Laftly, fince all our hearts naturally are so full fraught with guile, being so immeasurably and vnfearchably deceitfull, as here the Prophet teacheth, it must cause vs in the hearty bewayling and confessing of this corruption, to strive for the contrary grace. Wee, that by the mercy of God professe religion more sincerely, are ready to thinke our selues wronged, if wee be called hypocrites and deceitfull people. No, let vs make vse of such imputations, and profit by the raylings of our enemies: For they lay no other imputation on vs, then here God himselfe doth, saying, The heart of man, without exception of any, is decentfull. So that the heart, enen of the most holy and regenerate, is still in part deceitfull, as in part it is wicked. Let vs not then deny that in our selves, which the God of truth hath laide vpon vs: but let vs rather fearch out this priny and close hypocrifie of our hearts, and having found it, purge them ofit: Praying with the Prophet, Renue a right spirit in me, labouring for that same truth in the inward parts which God so loueth, that so we may with

Pfal.51.

with Apelles, be approved in Christ, and with Mathani-Arrue Israelites, in whom is no guile, even the Israel of God, pure in heart. The which that we may attaine unto I will heere fet downe certaine, both meanes and motimes.

Rom. 16: John 1. Gal.6

## CHAP. XXX.

Motines unto, and meanes of Sincerity.

THe Motives to incite vs vnto fincerity and finglenesse of heart are many, and powerfull, throughout the wholebooke of God, some where-

of I will vrge at this time.

1. Sincerity is the girdle, whereby all other graces are tyed close vnto vs: So the Apostle in the description of the spiritual armour, cals it the girdle oftruth: And therefore herealfois true that we lay, ungirt, unblest: He is but a loose man, that wants this girdle; let his gifts and graces be neuer so exallent, yet they fit but loofe about him, when a forme comes they will eafily bee shaken off: From him that hath not, Shall bee taken away that be hath: From him that hath not the gift of fincere fanctificution, shall be taken away these common gifts of an overly, and superficial illumination, yea, his showes also of true Sanctification: not onely that hee bath shall be taken away, but that also which he feemes to have. The Fig-tree that onely made a shew with Luke 18.18. leaves having no fruit, in end, being curfed, lost the leaves

Epho 6.14.

Matt.13.12.

Mat. 11,20.

Pfal 1 37.5. Ezech 11.17.

Reuel. 3.2.

Pfal-37.35.36.

leaues too, wherewith it deceived our Sautour, and wholy withered. Gods gifts in an unfound hart, contrary as it were to their own nature, being peruerted to wrong ends, doe euen figli vnder our abuse, and God hearing their groanes, gives them the wings of the Eagle, to flye away from such iniust possessours. How fearefull are the examples of many vnfound Professours, who notwithstanding all their goodly flourishes, have yet vanished at last? they have beene stript starke naked of all, their right hand hath forgot it skill, their right eye hath beene darkened, their arme withered, they have mouldred away, and become meere nothings, vnlauory falt, fit for nothing but the dunghill. Christ having told the Church of Sardis that her graces were ready to dye, gives this reason thereof: For I have not found thy workes perfett before God; therefore they are ready to die, because tainted with the infection of hypocrisie. Had not Indas many excellent gifts of Prayer, Preaching, Miracles? &c. yer, forasmuch as they wanted the falt of fincerity to preserve them from putrefaction, both he and they miserably rotted, and came to fearefull desolation: His heart became a fiye and stable for Sathan to lodge in, and to beget that monstrous conception of barbarous and trecherous villanie: So that what the Pfalmist speaketh concerning the wicked mans temporall effate, may truely bee spoken concerning the hypocrites spirituall estate: I saw him like the fresh lawrell, spreading himselfe, and flourishing: but loe the roote being corrupt with hypocrifie, he could not hold out. Inquire for him, and for his many graces, his great knowledge, his burning

ning zeale, his forward alacrity, &c. and loe their place cannot be found, The body when the foule is once gone, may not long flay aboue ground, it must needs be buryed: So the hypocrites graces wanting incerity, which is the very foule and life of all grace, they are but a stinking carrion, and what should an odious and vgly loathsome carkasse doe, but bee thrown into the pit? Standeth it vs not then in hand plooke to our selves, that we be upright in heart, if we would enjoy the fweet comfort of our finall perseverance? For, as excellently Bradford, the way of Christ is the strayt way, and so strayt, that as few can finde it, and few walk in it, so none can halt in it, but must need goe vpright: For as the straightnesse will fuffer no reeling to this fide or that fide: fo if any man halt, he is like to fall off the bridge into the pit of eternall destruction. An unfound horse that hath lome fecret fault, may carry as good a shew as the bundest, and at the first, for a mile or two, will trawell as freshly and cheerefully as any, but at length he tires and gives over: So is it with an vnfound and deceitfull Christian; notwithstanding all his taire beginnings, and hopefull entrances, yethe contimes not. Let an Apple seeme neuer so beautifull, if it be rotten at core, it wil quickly putrefie. The house built on the fand cannot stand alwaies: If a tempest arise, downe it goes, it fals, and the fall thereof is great, like that of Ierusalem, which though it were a most glorious and goodly City, yet it was wholly ruined, and levelled with the ground, not a stone left upon a flone. So great is the fall of these sandy Chrifians, that it even aftonisheth them that knew them Bb 2 before

In Epift.

Math.7.

Luke 19.44.

Pal 37.19.

Ezek.28.13.

Reuel, 18-16.

Math 6. 30.

Ionah. 4.6.7.8.

before, when they flood florishing in their pride and beauty. So that heere also wee may translate those words of the Prophet from the outward goods, and apply them to the inward graces of the wicked : ob how horrible and fodainly are they confumed? Thouhast fer them, and their graces too, in fippery ground: 450 dreame they vanish, esc. And as they in the Prophet lament Tyrus and Sidon, with the like lamentation may we bewaile the pittifull ruines of the vnfound Christian, Thou hast beene in Eden, the garden of God, as one of the fairest trees thereof: enery precious some was in thy garment, the Ruby, the Topace, the Diamond. dre. But alas, ales, thefe great ones that were cleathed with purple and filke: For in one houre are all thefe riches come to de lolation. Yesterday flourishing like one of the gallant Lillies, putting downe Salomon in all his glory, and alas to day cast into the fiery Ouen of hell. The many gourds of excellent graces sprouted vp fodainly, and grew mightily, and vnder their shadow yet fate reinycing : but alas with Ionas his ioy; for the worme of a deceitfull heart in one night hath as fodainly confumed them all, fo that now ye are worse then ever before; as lond, after the perishing of his gourd, troubled not only with the fun, but allo with the East-winde. The winds of the Diuels temptations shall be let loose more fiercely to inrage the scorehing funne of thine owne concupiscence and corruption; free liberty shall be given to thy formerly restrained corruption; and for a smuch as thou wast alwaies a Sow, power of re-entrance shall be granted to the impure spirit, with the company of seven worse, that as once he bid those Gadaren Swine, he

may carry thee head-long into the filthy and miry les of thine owne fleshlinesse, there to wallow and tumble as before thy cleanfing. God hath threatned, and hee will be as good as his word, to spue out the luke-warme out of his mouth. Thinke not now that God will be like thee, that as thou eatest vo thy vomit, so hee will his, and suffer thee, after thou art once vomited, to come into his stomacke againe: Nay, because hee saw thou wast such a dogge that thou wouldest returne to thy sin, which thou hadst vemited, therefore bath hee spued thee out for ever; to teach thee by his example in spuing thee out, how thou shouldest have spued thy sin out; namely, without a defire of ever returning to it againe; as the Israelites to their forsaken Egypt. Such Israelites, that after their departure from Egypt, carry yet a disposition of returning, in the wildernes must they die, into Gods rest neuer must they enter. O misemble case of the hypocrite, which is so desperate, and irremediable! The fall of the landy house, saith our Saniour, is great: Heerein great, because so quashed in shiners, that it cannot be reared up againe; and the curse of God is such vpon it, being fallen, that like Iericho and Ierusalem it is irreedifiable: With my whole beart have I fought thee, faith David, suffer me net to wander from thy commandements: Infinuating thereby, that such as doe not seeke God with their whole heart, that is, in finglenesse of heart, vnfainedly. God will suffer them to wander in crooked blinde waies, and that fearefully and irreturneably. To the like purpose is that in the same Psalme: Let my heart be opright in thy statutes, that I may never be Bb 3 albamed

Reu.3.16.

March. 7.27.

Infa.6.26. Pfal.119.10.

Pfal. 110.8c.

Iohn 1.47.

Pfal. 52.7.

Luke 12,1, 2.

ashamed: Those then that are not vpright in heart, God owes them a shame, and will affuredly pay it vnto them. Is it not a shame for a man in good trade to proue bankerupt, and turne beggar? Will he not be ashamed to looke any body in the face that knew him before? So surely is it with the deceitfull Christian, when he is thus fallen away; being now made a miserable spectacle, and as it were a monfter to be pointed at with the finger, that as the true Israelite is noted out with a Behold, for Imitation. Behold a true I fraelite in whom is no guile; so he with a Behold, for Detestation; Behold the man that tooke not GOD for his strength. What a shame is this, when it will be faid; was not this the great Professour, the earnest Preacher? and loe now with Demas he bath imbraced this present world. Did not Adams apostalle fill his face with shame? Howsoever sometimes this kinde of men have faces of wainfcote, and foreheads of braffe, yet their conscience, I dare say, is ashamed to see God discouer their filthy nakednesse, by taking away their very showes of grace, and bringing their fecret wickednesse to light: I conclude then this first motive with the words of our Saujour, whose it is : Take heed of hypocrifie; for there is nothing hid that shall not be renealed, nor conewered, that shall not be knowne. How righteous, O Lord, is this thy judgement vpon hypocrites? They are not that they feeme, and are thought to be; There fore at last they shall feeme, and be thought to be that they are.

2 Sincerity is the highest perfection attaineable in this life: That which is wanting in the measure

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of obedience and holinesse is made up in the truth. and foundnesse thereof. Therefore Peter being asked of the measure of his love to Christ, lovest thou me more then thefe? answereth onely concerning the with; being asked of the quantity, answereth onely concerning the quality, Lord thou knowest that I loue thee. For the quantity, it matters not so much with thee: none loues thee fo much as he ought: but for the fincere quality, which is all in all with thee, as for that I appeale to thy felfe. Hence it is that where the Scripture speaketh of perfection, it is to be understood of fincerity in the feeling of imperfection and in an earnest desiring, and aspiring after perfection: Those that in one place are said to bee perfect in another, by way of exposition, are said to be vpright.

and enres all other infirmities. As hypocrific drowneth many excellent graces, and causeth God to take no notice of them: so contrarily Sincerity many groffe infirmities, and by drawing the eye of God it selfe, causeth it to winke at them. How many infirmities scaped from the good Prophet David? His numbring the people; his counterfeiting madnesse; his collusion with Achish; his rash anger, and surious swearing and vowing the death of Nabal, and his vniust dealing with good poore Mephibosheth: These things were sinnes, yet sincerity was a vaile vnto them. Because sincerity was not so shaken in his other sinnes, as in his murther

Iohn 21, 15.

1 Chron. 12.33 afterward 12.38

Bb 4

and adultery: God that tooke some special notice of this last, would take none at all of the other.

The

1 Chron.30.

1 King. 15.14.

2 Kings 10. 31.

The beart of Danid, faith the Scripture, was vpright in all things, faue in the matter of Vriab. When at Hezekiahs Passeouer, there had beene some want in some of the people their reparation, yet Hezekiah charitably prefuming of the fincerity and honefly of their hearts, prayes thus for them; The good Lord bee mercifull to him that prepareth his whole heart to feeke the Lord God, though hee be not cleanfed according to the purification of the Sanctuary. Loe, how fincerity prevailed against the defect of legal purification. being more powerfull to draw Gods bleffing, then the other his curse. Some of Afaes infirmities having beene mentioned by the Holy Ghoft, as that the high places were not taken away, yet the conclusion is, Yet his beart was opright towards the Lord all his daies. Loe how all other his infirmites are couered with the mantle of fincerity. Contrarily in Tehn we may obserue, how the Holy Ghost after a large description of many excellent things done by him, doth at last as it were draw a crosse line, and blot out all spoken before, with this conclusion; But lehu regarded not to walke in the Law of the Lord with all his heart. Loe how all other his graces are buried in the grave of an vnfound heart. Great vertues not fweetned with fincerity, are no ornament vnto vs: And great infirmities, not fowred with hypocrifie, are no great deformities: Those God acknowledges not; these God imputes not.

Neither doth God couer onely, but in time cure also sincerities imperfections; giving it strength and daily exercise of grace to prevaile against them. For the eyes of the Lord behold all the earth to show

him-

2 Chron. 16.9.

himselfe strong with shem that are of vpright beart: Howfoeuer they may be weake in themselves, yet they shall feele Gods strength perfecting it selfe in their weakenesse; For asit is in the Plalme, with the opright thou wilt be vpright; thou wilt not faile him in his need : No, The Lord is neere to them that call woon him, that call woon him in truth, hee is neere with the powerfull presence of his Spirit, to help them in all their needs, to relieve and succour them against all their infirmities and temptations. Whereupon the Pfalmist prayes: Doe good, O Lord, to them that are true in heart; yea, and affures vs out of his owne experience, that God is good to I frael, even in the middest of affliction and temptation: But what Ifrael? to the pure in heart : And Paul promiseth such as are simple to enill, that is, fincere-hearted, that they shall not alwaies be held captive vnder their infirmities, but at length Sathan shall be troad under their feet. It is the wont of the Lord to reward the fincerity of a little grace, with aboundance of great graces. Nathaniel, before his comming to Christ, could have no great knowledge, yet being a true Israelite, voide of guile, Christ further inlightenshim, gives him the fight of the true Messiah, not onely bodily; but spirituall, indues him with true faith, and promiles him still greater matters. Alas the weake & dim knowledge that the poore Eunuch, and Cornelius had in the mysterie of godlinesse: yet because according to the poore measure of knowledge they had, they worshipped God sincerely, an Euangelift was fent to the one, and both an Angell, and an Apostle to the other, bringing the reward of their **lincerity** 

Pfal.18.15.

Pfal. 145. 18.

Pfal. 125.4.

Pfal. 73.1.

Rom. 16.19.20

Iohn 1.49.50.

A&s 8. 8.10.

Pfal, 37.16.

Verfe 21.

Math, 25.8.

fincerity in their hands, the clearer light of the Gof. pell, and a fuller largesse of spirituall gifts: For as the curse of God is vpon by pocrisie, to decrease and destroy a great deale, a great stocke of grace; so the bleffing of God is vpon fincerity, to increase the little stocke, the two mites, the graine of Mustar-feed of fincerity. So that as in the outward estate, so also in the inward, it is true which the Prophet speaketh of the true childe of God; Alittle vontothe righteous is better then great riches to the wicked: For as Gods curse blowes upon the great revenues of wicked men, so that they often fall into decay, and are forced as the Pfalmist faith, to come and borrow. euen of the godly man, who is poorer, that is, bath not so much as they; so also it is in the spirituall riches of the hypocrites graces, compared with the vpright Christians : Their great gifts they have prosper not; in the time of their trouble they are glad to borrow, as it were, of poorer men, to craue comfort and reliefe of meaner Christians, not so richly gifted as themselves: like as the foolish Virgins in the Parable, for all the great blaze of their Lampes, were faine to beg oyle of the wife. Hence it is that the vpright mans little portion of grace, is better then the greater share of the hypocrite; because it thriues in his hands, and by his good hufbandry quickly rifes; the secret curse of God, as a moath, eating vp, and wasting the other. Is not a little Spring better then a great Pond? Yes. For in Summer, when the great Pond is dryed vp, the little Spring still holds out and does vs fernice. So is it with the graces of fincerity: Though they are but little

little, as the oyle in the cruse, and the meale in the barrell of the Sarepian widdow; yet they have fuch a fpring, that as shee held out in the Famine, when many of better estate, in all'likelyhood, perished; so when the proud hypocrite, that had ten talents, is broken, and hath brought his ten talents to none, yet the humble sincere Christian, that had but two talents continues still, and hath brought his two to foure, his fine talents to ten. And what is the reason of this increase? Euen his sincerity: Because Luke 19.17. thou hast beene faithfull, saith our Sauiour, in a little, 1 will make thee ruler over much. Surely David, as all other Christians, had no great stocke to begin withall: for the Kingdome of heaven, in the first beginning, is but as a graine of Mustard-feed : yet in short space Mathas. of time, that his little faithfully imployed, and wifely husbanded, brought so admirable an encrease, the poore Prentise got before the richest Merchants in this kinde, even the Teachers themfelues, and the grave Sages, and ancient Fathers, that had of a long time knowne him that was from the beginning, were of his old acquaintance, and were w Christ long before him. I, the other day a poore puny, a fresh-man, have now got more understanding then my Teachers, for all their great reading; yea, then all my Ancients, for all their long experience. But how might this come to passe? Because I keepe thy precepts, namely in fincerity. This I had, faith hee, namely, the grace to remember the name of God in the night, to make his statutes my songs in the house of my pilgrimage, &c. because I keepe thy Precepts.

5. Sincerity as it lessons something our euill, so it amplifies

Iohn 2.14.

Rom, 6.7. Pf.119.99,100

Pfal, 119.56.

amplifies and addes to the glory of our good actions, even such as are but of the lower fort. There is not the meanest action whatsoever, which sincerity will not fet a faire glosse vpon, and procure it that grace in the eyes of God, that in some respects it shall be matchable even to workes farre greater in their owne nature. A poore labouring man that lines by his hands, having beene faithfull in that place, and performing fincere obedience therein to God, may have as much comfort on his death-bed. as the best Minister and Magistrate, whose service yet is in it selfe farre more honourable: Yea, if his fincerity in his calling be greater then theirs is in theirs, his comfort also shall be greater. For God regards not so much the matter, as the forme of our obedience; not so much the thing that we doe, as the affection wherewith wee doe it. Where sincerity is, there, in the meanest workes that are, together with them, the heart is given to God: And the more a man gives of his heart to God, the more acceptable is his worke. The widdowes mite could weigh but light; but her heart weighed heavy: And so her heart being put to her mite, gaue it weight aboue the greater, but farre more hartleffe largeleffe of the Pharisee. Sincerity is to our workes, as spirit is to our bodies, maketh it faire better then a greater, where there is more flesh, but lesse spirit. O rare and excellent vertue of Sincerity, which can make light drammes, and barly cornes, as massie and ponderous, as the huge talent : Whereas contrarily, the want of fincerity maketh talents, as light as feathers. Hypocrifie, such is the filth of it, imbafeth

Eththe purest mettals, and turneth very gold, yea precious fromes into ruftie iron; Contrarily, fincerityin an excellent kinds of Alchimy, turneth iron into gold; and as once our Saujour, water into wine. Hypocrific caufeth the most glorious workes of almes, prayer, preaching, with great indignation to. be rejected: Sincerity the poorest workes of keeping heepe, sweeping the house, &c. with great fauour to be accepted. Sincerity then is all in all. A fincere Rahab, is better then an unfound Judas. As in the natural body, to vie S. Austens comparison, the cale of the found finger is fafer then of the blindish eve. The finger indeed is but a little small thing. and cannot doe such service as the eye; it is not of that admirable nimblenesse and quicknesse, nor cannot guide and direct the whole body, as the eye doth: And yet it is better to be a finger, and to be found, then to be an eye, and to be dimme, and darke, ready to fall out of the head. Better in Gods family to be a faithfull dore-keeper, and so to be fure to hold our place, then to bee an vnfaithfull Steward, and so with him in the Gospell, to be thrust out, and come to the danger of begging. When we come to die, it is not the greatnesse, or the multitude of those good workes which we have done, but the good disposition of an honest and sincere heart, in the doing of them, that must then stand vs in stead. The Psalmist pronounceth them blessed that are vpright in their way. Hee maketh no choise oftheway, hee doth not fay: Bleffed are they that are vpright in the way of the Ministerie, or the Magifracy, but speaking indifferently of any way allow-

Tutior oft in corpore digitus sanus, quam lippiens ozulus. Digitus exigna quadam res est, loculus magnifice
multum-potest,
& tamen melius
est digitum esse,
quam oculam
esse, purturba
ri, lippere, & excacari, In Psal130.

Luk 6.

Pfal. 119.1.

Elay 38.3.

able by the word, be it never to simple or meane, hee faith: Bleffed are the vprightin their way, whatsoeuer it be ; be it but to be a drudge in a Kitchin. yet he that is vpright in his way is bleffed; as con. trarily he that is vn-vpright in a fairer and more glorious way, as the way of Apostleship is cursed. God lookes not so much to the way, as to thy foote in walking in the way. Let the way be never fo meane, yet no discomfort, if thou walke in it vprightly let it be neuer fo glorious, yet no comfort, if thou walke in it hakingly. Therefore Exekiah being strucken with that thunderbolt of the sentence of death, what was his comfort? Euen this, the conscience of his sincerity; O Lord thou knowest I have walked with an opright heart; this was his onely refuge: Though those good workes he had done were in regard of his calling, of the highest note, the restoring of the true worthip of God, the purging of the defiled Temple and Priefthood; yet hee doth not comfort himselfe with these so worthy workes, O Lord thou knowest I have cleansed thy Sanduary, erected thy worship, repaired the decayed wals of ferufalem, renued the glory and beauty of thy Sion; no, but without inflancing in any particulars hee had done, he mentions onely the manner of doing; his fincerity of affection in all his doings, I have walked before thee with a perfect heart! So, how many and glorious were the workes of Paul, his miracles, his preaching, planting of Churches, conuerfion of finners, suffering of persecutions? Yet reviewing his life, what was his chiefest comfort? Let vs heare himselfe speake: This is our reiojoing,

2 Cor.1. 12.

not

considered the Lepers, by the thunder of my preaching caused Sathan to fall downe from heaven like lightning; (no, none of all these were his comfort:) but that in simplicity and godly purenesse, wee have had mr connersation in the world: Hence it was that the Apostles when they returned to Christ reioycing in their victory over the divel, was checked, and bidden not to reioyce in any other thing, then in that which every sincere Christian, though never so under and contemptible may reioyce in as well as they, namely, that their names were written in the Quemodo distortum light.

6. The speciall hatred and antipathie that is in God against deceitfulnesse, should be a strong motive vnto fincerity. There can be no vnion betwixt God and the hypocrite, in regard of the great difsimilitude of dispositions. God is single; and he sdouble, having a heart and a heart, and therefore cannot be as David, a man according to Gods heart. The hypocrite is crooked, and God is fraight: And how will you compact together, and make even straight and crooked? How can there bee friendship betwixt them that are every way of contrary dispositions? But where there is likenesse of manners, there easily will hearts be glued and riveted together. Now the vpright in heart are according to Gods owne heart, and therefore, as Salomon saith, they are his delight. The Lord so loueth the truth in the inward parts, that hee himselfe with his owne mouth will commend; yea, and admire the true Israelites : Behold a true Ifraelite,

Aug.inP/a.130 Non voluit Apostolos gaudere ex eo qued prosed ex eo quod cum cæteris falutem tenebant. Inde voluit gau. dere Apoltolos unde gaudes & tu Quemodo distortum lignu si disponas in panimento aquali non collocatur, non compaginaturnec adiungitur, Jed semper agitatur & nutat, non quia inequale of vbi posuifi , sed quia distortum est quod posuisti: Ita cor tuum quamdiu distortum non potest, collineari rectitudini Dei, o non poteft in illo collocari. ut hereat illi, & fiat rectum. Aug. in Pfal. 31. Prou. 11. Ioh. 1. 47.

said our Lord of Nathaniel. Though sincerity lurke with Sant, and care not for being beheld, yet God brings it forth to light, and bids others behold it. So true is that of the Apostle, the true Iewes prasse is of God. Was it thought fuch a matter for Achilles to have the Poet Homer describer of his vertues? O the glory then of the fincere Christian, that shall have God himselfe the Trumpetter of his praises. But hee loathes and abhorres the hypocrite, even as the stomacke doth luke-warme water, hee distastes him as much as hee doth the groffe and open offenders: Therefore it is that hee yoakes them with fuch in their punishment; Doe good, O Lord, to the true in heart: But those that turne aside by their crooked waies, them (that is, hypocrites ) the Lord hall leade away with the workers of iniquity; yea, and reproacheth them with their name, when hee inflicts the punishment, Depart yee workers of iniquity. Therefore it is also, that when hee would threaten a man a grieuous punishment indeed, hee saies, hee will give him his portion with hypocrites. And indeed the hypocrites punishment must needs bee very grieuous, fince he must be spued out of Gods mouth: Now the basest places that are, weethinke good enough to cast vp our gorge in: So odious is the luke-warme hypocrite in the eyes of God, that in some regard hee can better away with the starke cold Atheist, and openly prophane and scandalous Epicure, as who would not rather have an open, then a secret and friend-like enemy. Chrysoftome sayes well, that thee is a worfe woman that in hypocrifie blurres her face with teares, that thee might bee indged

Reuel.3.16.

Magisculpa digna est, que ad ostentationem elaudem lachrymas fundit, qua que corpovalis studis pulchritudinis colocatur suss selocatur sus selocatur suss selocatur suss selocatur suss selocatur suss selocatur suss selocatur beautifies it with painted colours, that shee might be reputed a faire and louely creature. And in the same proportion of reason, wee may say that GOD more hateth the Popish Pharasaicall pining of the body by counterfeit fasting, then the Epicurish pampering of the body with gluttony and belly-cheare: So out of conceit is God with hypocrise. And this hee shewes most apparantly, in that hee will not endure hee should come neare him in any service, or sacrifice of prayer or prayse. For his sharpe nose easily discerneth, and is offended with the sinking breath of his rotten lungs, though his words be neuer so scented and persumed with shewes of holinesse.

7. And as in other regards GOD thinkeshim vnfit to come neere him, lo specially in the tunction of the Ministerie. Some such indeede haue come neere him, as Iudas amongst the Apostles, but he hath often cast them out with reproach, as vnsanory falt, into the dunghill: What soener their other sufficiencies, and in-ablements may bee, yet their want of a found heart makes God hold them vnworthy of this honourable calling. For this is the speciall thing required of the disposers of Gods secrets, that every man bee found faithfull: Therefore when Simon Magus would have brene medling here, Simon Peter thrust him away, and tolde him plainely, Thou haft no part or fellowship in this ministration: And marke the reason why; For thine beart is not right in the fight of God. But though all with this Simon, are not thus kept out, yet God thewes his dillike

I Cor, 4. 2.

Acts 8, 21.

Leuit.10.3.

dishke of them some other wayes, eyther cashiering them with great disgrace, or else making both them and their Ministery vile and contemptible: For the Lord will be sanctified in them that come neare him, if not in the sinceritie of their sanctification, yet certainely in the severity of their condemnation.

Acts 16. 15.

also for all good men to have any thing to doe with; such blemishes are they, and indeed the very botches of any Christian society. Lydia desired Paul and Sylas vpon no other condition to enter into her house, then

8. And as the hypocrite is thus vnfit for God, fo

Pfal 1979.80

uing prayed for the Iweet company and communion of the godly; Let Such as feare thee turne water me, and such as know thy testimonies, immediately addeth ano-

this; if they had judged her faithfull: And Davidha-

ther prayer: Let my heart be vapright in thy statutes, that I may never be ashamed. Insinuating thereby, that hee should be vnsit for the company of Gods children, vnlesse his heart were vpright. As therefore in

godly, so in the latter, for that which might make him meete for their company so that hee might hold

out in that bleffed fellowship without being ashamed, when in the end for want of sincerity he should

be shaken off by his companions: And againe, the same Prophet describing what kinde of Court hee.

would have when he came to the Kingdome, banisheth from it the deceitful person, and makes choyle

onely of the faithfull: Mine eyes shall be to the faithfull of the Land, that they may dwell with me. He that wal-

keth in a perfect way he fall ferne me. There fall no de-

ceitful per fon awell within my House.

9. Againe,

Pfal, 101.67.

9. Againe, Hypocrifie is so loathed by God, that he grutcheth it the least successe in any thing it goeth about. Jacobs sonnes having treacherously fold their brother, would yet couer their sinne, as with a lye, so with a fayned hypocriticall consolation of their mournefull olde Farher: But with all their words could they not in the least fort cheare him vp; They were but miserable comforters, because fayned. Hence it is that the bleffing of God is not fo vivall, nor fo large, vpon the labour of hypocrites, though neuer so well qualified, as of sincere Preachers, though otherwise of meaner gifts. If then will turne vonte me, thou shalt convert, said God to Ieremie. And this is giuen as the reason of 10hm the Baptists so great successe in conversion of Soules, because he should have the found and powerfull spirit of Elias. He shall connert, saith the Angell to Zacnarie, many of the children of Israel to their Lord God. Why so ? For he shall goe before him, not in the spirit of hypocrise, but in the spirit and power of Elias. So where the good hand of God is noted in the successe of Efraes journy, this reason is giuen thereof, euen Efraes faithfull and honest heart to God-ward. He came to Ierusalem, according to the good band of his God that was upon him. For Esra had prepared his beart to feek the Law of the Lord, and to doe it, erc.

10. Well, but this sometimes befalles sincerity, for its further triall, to be denyed successe, God forbid yet that any one should be judged an hypocrite for want of successe; this would argue want of charity and judgement: but to see the misery of an hypocrite in the want of successe, and the happinesse of the sincere professor in the same case. For the one hath

Cc2

comfort

Gen. 37. 35.

Ier. 15.19.

Luk.1. 16.

Efa.7.9.10.

comfort in the conscience of his sincerity: the other is vexed and tormented with the guilt of his vnfoundnesse, and taketh this punishment as a just rebuke thereof. The vnfound Minister, let his paines be neuer so great, his preaching neuer so profitable. yet, if it take not, hath just cause to lay the blame not vpon his hearers, but himselfe. For well may hee chinke with himselfe: How should I looke that God should grace words comming from a corrupt and impure heart, with the attendance of his holy Spirit? But luch Ministers, as in the want of successe, are priuy to themselues of their owne sincerity, they may fay with Paul; 2 Corinthians 3. 4. 5. If our Gofpel bee hid, it is hid to them that perish. Why lo? For wee preach not our felnes, but Christ Ie fus the Lord, and our selves your servants for Jesus sake. Marke how the Apostle alleadgeth his fincerity, in the discharge. of his Ministerie, as a reason of comfort, when it preuailed not affuring himselfe vpon this ground, that the fault was in the hearers themselves, and not in him, or in his preaching. The Hypocrites successe then is eyther none at all, or comfortlesse, and so as good as none. For all the ioy of his successe is dashed with the conscience of his owne hypocrifie. Whereas the fincere Christian as he is under the promise of fuccesse, and so often bath it : so when for just causes God fees it not fit to accomplish this his promise, being one'y conditionall, yet then bath hee more comfort in his successeles sincerity, then the hypocrite for his life can have in his most successeful and happiest hypocrise. Yea, the sincere Christian, being a beholder of his successe, often carries away all the comfort thereof thereof, when the milerable Hypocrite himselse is lest dry and destitute. The successe of a good worker done in sincerity, is specially comfortable to the worker himselse, abone that it is to others: Contrarily, that comfort which is the successe of an hypocriticall good work is wholly others, the workman himselse hath not the least iot. Hence S. Paul, though the salse Apostles were his aduersaries, and preached of enuy to vexe him, and thought little of prouiding matter of comfort for him, yet hee reioyced in their preaching and the fruit thereof: Whereas yet they themselves, preaching onely of vaine-glory and contention, could not have the least comfort thereby.

11. Laftly, in all dangers, tryals, & temptations, Sincerity maketh vs valiant and couragious, begetting in vs the true, manly, generous, and heroicall spirits, even that Lion-like boldnes spoke of in the Proverbs: It is not put out of countenance with the falle accuations of flanderous tongues; It throweth them off, as Paul did the Viper vnburt; yea, in a holy fcorning it laugherh at them, as the wilde Affe in 10b doth at the horse & the rider. No, no, the brest-plate of righteousnesse, the brazen wall of a good conscience feareth no such arrowes: It saith with Paul, I passe not for mans indgement. Though mine adversary should write abooke against me, would I not take it upon my shoulder, and binde it as a Crowne unto me? faith 10b. Yea, further faith that holy man, I will tell him the number of my goings, I willacquaint him with my whole life, and let him pick what hee can thereout, so little doe I know by my selfe: O the confidence of Sincerity! Yea, yet further, I will come wate him, not as a guilty trem-

Phil. 1.48.

Prou-28.1.

1 Gor.4.3,

lob 31.35.39.

Phil.4.8.

Marke 6.20.

1Sam.18.14.15

2 Tim,1.7.

Pfal.119.

bling flaue, but as a Prince, that being strongly guarded both with armed men, and his subiects loue; and imboldened with the might & right of his own power, walkes fecurely, and without feare. O the noble spirits of fincerity! And indeed enery true Christian, being a spiritual Prince, bath the spirit of the best Prince, as having that Princely priviledge of a double guard, the guard of the Angels without, & of a good conscience within, the peace whereof, as the Apostle speaketh, is in stead of a guard against aduerfary power. Shall now fuch a Prince, so guarded, regard the enmity of any? feare threatnings of any though neuer fo mighty? No. Well may others feare him, as Herod and Saul, proud tyrants did, the one John, his poore Minister, Knowing saith the Scripture, he was a iust man, of a holy; the other David, his poore subject for the same cause: But hee feares none but God; neither yet him flavishly: God bath not given ws the spirit of feare, but of power and lone, and of a found minde, faith the Apostle; opposing the spirit of feare to the spirit of soundnesse and sincerity. And indeed, as there is nothing more bold then a found conscience; so nothing more base, or sooner abalhed, then an vnfound conscience destitute of this sincerity. Eliah in his rags had the heart to goe meet Abab in his robes, and David in the midst of all his reproches, had the face to professe the name of God before Kings and Princes, without ever being blanked at their presence. For, let a man be neuer so much deiected, this fincerity will revive, and refresh his spirit, and putnew life into him. Contrarily Peter, when he rushed in the presumption of his deceitfull beart

heart, into danger, without this fence and fortification, how daftardly a coward shewed hee himselfe? See how small a thing daunted him; even the words of a poore filly wench: Who yet afterward, cloathed with this armour, was so stout and manly. that not the high-Priest himselfe, nor all his prisons, nor punishments what soener, could any thing appal him. So in the afflictions sent by God, O the reliefe that then Sincerity yeelds within, when all other things faile vs! This caufeth vs to lift vp our heads with ioy, when others are at their very wits end for feare. The hypocrite in peace and security, may feeme strong and valorous, but let God by some affliction dragge him out, as it were by the eares from his larking-hole, and convent him before his Tribunall, and thou shalt not see anything more abject or hartleffe. Then is that of the Prophet verified; The finners in Sion are afraid, a feare is come among the Hypocrites? Who among us shall dwell with the denouring fire? Who among us fhall dwell with the enertafting burnings? But the fincere heart, even in this cafe. holds our confident and comfortable. When Christ feemed to fer himselfe against Peter, and to call the truth of his profession into question, with that threefold pinching demand, Simon, loueft thou me? Peters faithfull heart still held it owne, and ouer-came in that wrefiling, Lord, thou knowest I love thee. O the boldnes of fincerity, that dares make God the Indge, when hee makes himselfe the accuser! When Job had against him not onely the Diuell his enemy, pushing at him with his poyloned weapons, but even his owne friends, scourging him with their tongues, Cc 4 vea,

Efay 33.14.

Ioh,21.15.16.

Iob 27.5.6.

Meanes to get Sincerity.

Gen.5. Heb.11. Gen.17.1. yea, his owne wife a thorne pricking him in the eye; yea, his owne God, miferably lashing his naked soule with Scorpions, what was it that relieued him against all these, but the remembrance of his owne vprightnesse in the course of his life by-past? And therefore hee said, Vntill I dye I will neuer take away my innocency from my selfe: My heart shall not reprove me for my daies. Who now would want such a companion, such a friend as Sincerity is, and that slickes so close vntovs, and yeeldeth such sweet comfort, euen in our sorest tryals and hardest straights?

Heere then happily some, feeling the want of this so necessary a grace, will enquire concerning the

Meanes to attaine thereto.

The first meanes is, for a man alwaies to possesseins heart with the apprehension of Gods presence, and so keepe it in his feare continually, to walke, as Hnoch did, with God, as being in his eye; and with Mofes, feeing him that is inuifible. Walke before me, faith God to Abraham, and be upright: First, Walk be. fore me, fet thy felfe in my prefence, behold my allseeing eye, that seeth in the darke, even in the darkest corners of the heart, and then be wpright. This apprehension of Gods presence will qualh and crush even the very first risings of hypocriticall thoughts. What? God sees me; and shall I dare to dally with him? If but a man, nay, if but a childe, could looke into my heart, I durst not deale doubly and deceitfully: How then may I dare to doe fo, when the God of Heanen is present and beholds me? Hypocrific ariseth from the secret Atheisme of the heart, whereby he faith; Tufh, mone feeth. And in this regard

Amanias

Ananias and Saphira, a paire of noble hypocrites, are faid to tempt God in their hypocrific that is, to make tryall of him, whether he were present every where or no, and fo knowing all things, were able to reueale their hypocrifie: And for the same cause did Peter tell them, that they lyed not to men, but to the Holy Ghost; because they thought they were out of Gods hearing, and onely Peter, and they with him, heard them; Therefore the Church in the Plalmes sheweth how they were kept in their fincerity, from dealing falfly in their covenant with God; because they remembred that God would fearch it, as being the searcher of the heart. And S. Paul notably ioynes these two together; Wee make not merchandise of the word of God; we play not the hucksters with it : but as of sincerity, as of God, in the sight of God speake wee in Christ. It is impossible for a man to speake as in Gods presence, and not to speake sincerely.

A second meanes is, diligently to re-usew all our works of obedience, as once God did his of creation, and to observe the peace and comfort of conscience which we find, when we doe good things with good hearts; as on the contrary the trouble and disquiet of minde when we doe otherwise: And withall, when we take our selves thus tardy, in a holy indignation, to take revenge of our selves, judging and condemning our selves before the Lord. The very thinking of the after-reckonings we must come to, when we have done our worke, will make vs take heed how we doe it: For who is there that vieth for all his actions, at the dayes end, to call himselfe to a severe examination, as the hard Master doth his servants, that

Acts 5.9.

Pfalm.44.

2 Cor.2,17.

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must not needs in the very middest of his actions reason thus with himselse? Anone all this which now I doe, must very narrowly be looked ouer, if it be not done saithfully and sincerely, I shall smart for it then; O the wrings and secret pinches which mine owne guilty heart will give me; yea, the lashes which by mine owne covenant I am tyed to give my selse, in case my worke be found blurred with hypocrisse! It stands me in hand therefore to looke to it, that though my worke, by reason of my weake skill, be but meane, yet it may be cleane; though it be not fine, yet it may not be toule, being soyled and slubbered with the source of a rotten heart.

A third meanes, is true humiliation of spirit: For where this is, there must needs be the denyall of our felues: And where there is true denyall of our felues. there is not hypocrifie; which testifyeth a man even in feeking God, to feeke himfelfe, and in preaching Christ to preach himselfe: And therefore the Apofile opposing his owne sincere, to others decentual preaching, faith; Wee preach not our felues, but the Lord lefus. This is the ground of all vnfoundnes in religion, this want of humbling and denying our sclues: For hence it comes to paffe, that we are so caryed & fwayed even in our bell actions, with the respects of our owne praise and profit: Therfore S. Lake notes, that the wife builder, that is, the fincere Christian, digges deepe; namely, in a deepe humiliation of his owne foule; whereas the foolish builder, that is, the hypocrite, builds without a foundation, that is, enters vpon the profession of religion, without euer being truely humbled and cast downe for his finnes. And bence

Luke 6.48.

bence the building comes to be unfound, because vnfounded. That the heart then may fland vpright before God, it must first, as it were, make it selfe crooked in stooping and bowing it felfe vnder his mighty hand in the exercises of humiliation. That the heart may be whole, it must first be rent and broken. Corrupt and impure gold cannot be desecated and rid of the droffe till it be moulten and dissolved. Vnfound bodies, ful of vicious humors, cannot come to any good estate till they be wel emptyed by purgation: Crooked things cannot be made straight without the wringing of the hand. Humiliation is that which melts vs, purges vs, wrings vs, & fo makes vs of droffie pure, of foggy found, of crooked fraight Christians. Dost thou then delire to be a sincere Christian indeed, a true Disciple of lesus Christ, to be freed of all vnlound mixtures? Thou must first be broken and battered in pecces, by the humbling hand of God, thou must remember thy Masters rule, If any man be my Disciple, les him deny himfelfe.

Lastly, sincerity being opposed to mixture, as the notation of the word teacheth, that which cleanseth our hearts from the defilement of such mixtures must needs make vs sincere: Now it is faith which purgeth and purifieth the heart: Faith then apprehending the sincerity of Gods loue in Christs death to vs, and beholding there how Christ gaue his heart to be pierced for vs, cannot but make vs returne the like sincerity of heart and affection to God: Thy lowing kindnesse, saith David, is ever before me; namely, by the apprehension of my faith; therefore have I

Non est cor in. tegrum nist sit scissum.

Sincerum, sine certa. Donat:

Ads 15.

Pfal.26.3.

walked

2 Cor. 5. 13.14 opened. walked in thy truth: So Paul theweth that it was this love of Christ toward him, which by his faith hee apprehended and applyed to himselfe, that made him deale fo fincerely, and feeke onely Gods glory. even then when to the world hee might feeme to be madde of pride and vaine-glory, in preferring himfelfe before the falle Apostles : Whether we be madde. faith hee, wee are madde to God; that is, when I thus commend my selfe, and boast of mine owne Miniftery against others, and in so doing seeme mad to you, yet then I respect not my selfe in so doing, but onely God and his glory : or whether wee are in our right minde, that is, vie fuch courses as to you feeme wifer, we are it to you: wee doe it faithfully for your good. Now marke what it was which made him to doe so; For the love of Christ constraineth vs, because wee thus judge, that if one be dead for all, then were all dead: And bee dyed for all, that they which live should not benceforth line to theme selues, but to him that dyed for shem.

CHAP.

## CHAP. XXXI.

The answering of the Objection which the deceitful heart of man might gather out of the former doctrine of the hearts described hearts.

Verse 10. 1, the Lord, fearch, &c.

His Verse dependeth vpon the former, as a secret prevention of an Objection, which vpon occasion of the former doctrine of the hearts deceitfulnesse, the wicked lewes might make against the Prophets threatnings, in this manner: if the heart be so immeasurably and vnsearchably deceitfull, that none can know it, then wee trust to doe well enough, for all the inward wickednesse and hypocrifie of our hearts. For if none doe know it, then none can punishit. The Lords answere is, as if hee should more largely thus have spoken; Nay, soft a while, you runne too fast: The heart cannot bee knowne of any creature, but I the Lord, the Creator, haue a priviledge about all creatures, throughly and perfectly to know the inmost corners of your hearts: And therefore never thinke that the closenesse, and secrecie of your corruption shall free you from punilhment; for my knowledge of your hearts is not an idle and vaine knowledge, but therefore doe I know them, that thereafter, as I shall see their inward soundnesse or faisenesse, so I may dispense my rewards, and punishments accordingly.

This is the coherence.

The sence. Search and try. That is, most exactly know; A Metonymie of the efficient: For by searching and trying, perfect knowledge is attained. And withall an Anthropopathy, that is, a manner of speech; whereby God for our better understanding, is made affected like man: For God needes not any searching to come to the knowledge of any thing, as mans ignorance doth; But because mens knowledge is best there, where the greatest tryall and search hath beene made, therefore under this phrase it pleaseth the Lord to signific his full and absolute knowledge.

Hearts and reynes. ] That is, both thoughts and affections, the reynes being the seate of the strongest affection, namely, that which is for generation. So Prov. 23. 15. 16. My sonne of thou be wise, my heart shall

reioyce, and my reynes shall leape for ioy.

To gine.] Eyther reward of punishment: According to his wayes. Sometimes the word way, is taken more specially for some speciall course in the carriage of some particular action, as Numbers 22.23. Indg. 4.9. More commonly for the generall course and carriage of our whole lives, as Psal. 119 1. Mat. 10.5. So here; According to the fruit of his workes. If his workes be good fruit, then reward; if euill, then punishment. In the words thus opened, I consider two points. 1. Gods knowledge of our hearts, which is set forth by the exact nesse thereof, both in regard of the manner, in words, search and try, and in regard of the matter, heart and reynes. 2. The end of his knowledge, That I maygine, &c.

To beginne with the first. It is the constant doctrine

Numb, 22.33. Iudg, 4.9. Pfal, 119. 1. Mat.10.5.

doctrine of the Scriptures enery where, that it is proper to God alone of himselfe, throughly, and exactly to know the fecrets of the hearts of men; and therefore denying this knowledge to all others in the former Verse, Who can know it? Here hee challengeth it to himselfe, I the Lord know it. But I say, 1. Of himselfe, Because by reuelation from him, others may know: as Christs humanity, 10hn 2, 24. But Iefus did not commit himselfe to them; For hee knew them all: And had no neede that any should testifie of man: for hee knew what was in man. So a fo the Prophet. As I Sam 9. 19. I will tell thee, faith Samuel to Saul, all that is in thine heart. No meruaile, when God had told him before. Thus Elisha saw the hollow and hypocriticall heart of Gehezi, (Went not mine heart with thee in the way? and Peter of Ananias and Saphira. So in the Primitive Church there were such as had the spirit of discerning: But that phrase of the first of discerning, sheweth, that they discerned not mens hearts of themselves, but by a speciall worke of Gods Spirit, discouering them to their eyes, and that vnleffe they had plowed with Gods Heyfer, they could never have found out the fo fecret mysteries of deceitfull hearts. 2. I say that God onely knoweth the heart exactly and certainely: Because man and Angels may know it coniecturally, and by way of gueffing. Pron. 20. 5. Counsell in the heart of man is like deepe water, but a man of understanding will draw it out. Here even naturall wisdome is compared to a bucket, which is able, being let downe into the deepest well, to bring up the waters thereof. So though the heart of many men be full of

Iohn 2. 24.

1 Sam. 9.19.

Kings 5.

Cor. 12.9.

Prou. 20.5.

Pro.20. 26. 27.

Solus Deus folam
nescit ignorantiam. Et totus videt, & totum,
quia minime fallitur, quia minime claudi, quia
extra se lumen
non querit vi
videat. Ipsc enim
est qui videt, &
vnde videt.
Bern.

Pfal. 139. 2.

Deut. 31.21.

of deepe deceit, and can cunningly couch naughtinesse, yet a wife man by observation of their countenance, gestures, speeches, and such like outward fignes, will goe neere to discouer them. And there. fore Salomon afterward in this Chapter, Verfe 26. hauing faid, that a wife King feattereth the wicked, and causeth the wheele to turne ouer them: because it might be said, how can hee doe so, since wicked men have fo many couers for their wickednesse, to hide it from the eyes of the World? hee addeth, as answering this objection; The foule of man is the light of the Lord, and it fearcheth all the bowels of the belly. So sharpe is the nose, even of naturall fagacity, that it is able to smell out, and ferret out wickednesse, euen whenit lurkes in her secretest holes, ving those meanes I spake of, of diligent observation, inquisition, of comparing, and laying speeches and actions together, and such like. But now Gods eye needes no fuch spectacles to looke into these blinde corners of the heart: For hee hath a fiery, and flaming eye, which is both the Organe, and the Meane of Iceing, ministring light to it selfe, to discerne all things. Whence it is, that as the Pfalmift excellently faith, Hee knoweth the thoughts a farre off; long before there goe any outward signes in the face to bewray them. According to that which the Lord speaketh of himselfe concerning this knowledge of the Israelites hearts: I know bis thoughts even now, what hee will doe, before I bring him into the Land which I sware: Whereas the wifest men know them onely when they are neere at hand, when they are ready to breake out at our faces, eyes, mouthes. So that in this

Ier.23.23.

this regard we may justly vie that of the Prophet. Am I GOD neere hand onely, and not also a far off? Yes Lord, thou must needs be a God a farre off, who knowest our thoughts so farre off, even before wee know them our clues; yea, before ever we had any being our sclues. Whereas we pore-blind creatures cannot see the heart, vnlesse we may pore vpon it, having it laid neere our eyes in outward fignes, and yet neither then can wee see it otherwise then the man in the Gospell saw men walking as trees. Thou feeft the deceits of the heart, with an vn-erring and vn-deceiving eye: wee with an vncertaine, and erroneous. As our heart is deceitfull, fo our eyealfo in feeing and judging of the deceitfulnesse thereof, fo that it cannot, when it is at the cleerest, give any infallible definitive sentence concerning any mans heart, but onely probable, by way of divining. But in this coniecturall knowledge, the Angels specially excell, by reason their eyes pierce deeper then ours, even to the fight of the inward parts of our bodies, as well as of our outward, though yet in the outward they are able to see farre more then wee. Hence David for his wiledome in finding out of fecrets, is compared to an Angell of God, by the woman of Tekoa. The Diuell therefore may be able to give a shrewd guesse at our thoughts, the rather for that he himselfe often suggesteth thoughts vnto vs, and hath liberty given him to come, though not into the priny chamber of the soule, yet into the outward chamber, the fansie, & to worke vpon those phantasmes, which there be findes: Neuerthelesse, he cannot directly and certainly fet downe what

2 Sam, 14.20.

Dd

OII

Prou. 17-3.

Luke 8.31.

Ifa-30.33.

our owne secret thoughts be, but still this doctrine remaineth true, onely God of himselfe exactly knoweth the fecrets of the heart. There is indeed a great mingle-mangle, and confusion of thoughts. euen as there is of droffe and good mettall, in filuer and gold, which lye so confused together, that to the eve of man the droffe is not discerneable : But when they are in the furnace and fining por, then wee may see them both distinctly: That which is the furnace to the gold, the fining pot to the filter, the same, saith Salomon, is the Lords flaming eye to the heart of man; even in the middest of the greatest thuffles, and confusions, it is a notable diffinguisher. cleerely discerning the badde from the good; the baggage and refuse, from that which is good and fine, though they be never to troublefomely imbled together. And no maruell, for even Hell. (a place farre deeper then the heart, Luke 8. 31, farre valter and wider, being of so infinite receipt, that able to hold all the damned foules and bodies, Esay 30.33.) and destruction, (the infinite paines of this hell) which (as the Prophet speaketh of beauens ioyes) eye bath not feene, care bath not heard, nor the heart of man once able to apprehend the thousand part of them) are open to the eyes of the Lord, how much more then the bearts of the children of men? And hereof the Scriptures give a double reason.

place where God were not, hee might escape the sight of his eye: But, can aryman (faith the Lord) bide himselfe in secret places that I shall not see him? Dec

Ier,23.24.

not I fill hearen and earth? This reason David pursueth notably, Pfal. 139. throughout.

2. Gods forming of the heart. He that made the eye, shall hee not see? the eare, shall not hee heare? the heart, shall not hee vnderstand? Artificers know the nature and properties of their workes; and shall God onely be ignorant of his workemanship? This reason also Danid vrgeth in the same Psalme, verse 12.13. The darknesse hideth me not from thee: For thou hast possessed my reines, thou hast concred me in my mothers wombe.

To these two reasons I adde a third; namely, that God is the preserver and vpholder of the heart.

Act. 17.17. In him we live, move, and have our being: Which is to be vnderstood as well of the motions of the minde, in thoughts, and desires, as of the body. The minde is borne vp by God, even in the act of thinking, farre otherwise then the earth beareth vs in walking: Therefore it cannot be, but God must needs perceive the motions of our mindes; even as the senselesse earth, if it had sense, must needs perceive the motions of our bodies.

The Vse. 1. This serueth to assure our faith, that the Scripture is the word of God. For it is proper onely to God, to know the secrets of our hearts. But the Scriptures, doe notably lay open the close corruptions of our hearts vnto vs, insomuch as wee must needs bee forced with the vnbeleeuing ideot, to fall downe on our faces, and to say, Verily, God is here; it is hee that speaketh: And as the woman of Samaria, when shee heard Christ discover her secret adultery, then shee gave over wrangling,

Dd 2

Pf 139.12.13.

Ads 17. 27.

and

Efter 6. 6.

and went to her neighbours, faying, Come and fee a man, that bath told me all that ever I have done: is not hee the Messah? So we, seeing our hearts so lively de. ciphered vnto vs in the Scriptures, may in like fort cry out one to another; Come, and see a Booke, that tels vs all that is in our hearts; Must not this needs be his Booke who onely knoweth the heart? Besides. that, as the Scriptures, do detect our thoughts in generall, so some particular men in speciall. As, what was Hamans proud thought, when the King asked him what should be done to the man he would honour: what was Michels despightfull thought, when the faw her husband dancing: what was Sauls murtherous thought, when David played of the Harpe before him: what was Felix couetous thought when he talked prinately with Paul: what was the Pharifees detracting thought, when the woman wiped our Saniours feet at the Table. These persons had fo much wit as to keepe their owne counfell; and in many of them, shame must needs be of force to keepe them from babbling their owne secrets, and vncouering their owne filthy nakednesse. How then is it possible for vs to imagine how the Writers of those Histories, should come to the knowledge of fuch fecrets, otherwise then by the reuelation of the Spirit of God?

2. This must teach vs in confession of our sinnes, not to conceale any thing, but to poure out our soules like water; for God hath a darting and piercing eye, that sees the very bottome of our hearts. This vse 10shua made of the doctrine to Achan, when God by lot had detected him; My soune, give

Iofa.7.19.

glory vote God, namely, the glory of his omniscience; thou seest already the depth of his knowledge is greater then the depth of thine owne deceitfull heart, confesse thy sinne therefore voto God, even the whole circumstance of the matter. A malesator would not conceale any thing from the Judge, if he were certaine the Judge knew all. And in truth when we goe about to hide any thing, we rather hide God from our selves, then our selves from God, wee put

out our owne eyes, not Gods.

III. This must cause vs to be sincere and conflant in all the duties of godlinesse, I Thess. 2.3.4.We handled not the word of God deceitfully, wee feake not as they that please men, but God, which tryeth the hearts: So the Church, Pfal. 44.18.19.20.21, after the profession of their integrity, even in the midst of heauie persecutions, giueth this as the reason of this their so doing: If we have forgotten the name of our God, and holden up our hands to a ftrange God, should not God fearth this out? for hee knoweth the fecrets of the heart. When something we are to doe, must bee subject to the censure of some speciall wise, judiciousman, alas, how doth the sharpenesse of his indgement scare vs. and what care and circumspection viewee in such cases? Well, all our actions what soever must come vnder Gods scanning, and they must abide the censure of that pure and seuere Eye . har cannot behold the leaftiniquity. And shall we nothing reuerence or respect this Eye? Shall wee take no care how to please it? O that we could but bring our selves once to give that respect to Gods eye, which wee doe to mans. It is true indeed, the

Et tibi quidem
Domine, cuius
oculis nuda est
abyssus humano
conscientie, quid
occultum esset in
me etiamsi nollem constieri? te
enim mihi absconderem, non
me tibi.
Aug conssions.

1 Thef.2.3.4.

Dd 3

Apostle

Apostle condemneth eye-service in fervants to their masters; but yet this eye-service to men shall condemne our want of eye-service to God: And would to God, by their example, wee could learne to performe eye-service to God. The servant though he worke idly & lazily, when his mafters eye is off him. yet painfully when it is on him. Gods eye is alway on vs. and therefore if we had that respect of our heanenly Master, which of our earthly, we should alwaies performe obedience to him. Eye-service, performed to God, must needs be lasting & continuing service. If thou canst find a time when Gods eye is off thee, I will then give thee leave to give over thy work,or to worke vntowardly: but fince Gods eye is alwaies on thee, why is not thy eye also alway on him, as E. nochs was? why walkest thou not as in the presence of this God? Why labourest thou not in all thy seruices to approue thy felfe to this Eye that feeth in fecret, & is able by it owne Chrystall brightnes to difcouer the smallest mote of hypocrisie in the blindest nook of thy hart? that so when it shall come to take view of them, it may give witnes to them, & acknowledge them, though not, as once those solely his ownein the creation, for very good, yet for good in part, for good fincerely, though not good perfectly. This vie David made of this doctrine to himselfe, Pfal. 19 168. I have kept thy Precepts, namely, constantly and fincerely, for all my waies are before thee.

Pfal 119,168.

IV. This must restraine we even from secret sins, which we might commit without the prinity of any other. For, wheresoever thou art, there is an eye that sees thee, an eare that heares thee, a hand that registers

registers thy actions. 10By this argument Salomon deborteth from adultery, which for the most part is committed in the night, lob 24. 15. because all the waies of men are open & naked to Gods eyes. What horrible Atheisme doth this argue, that the presence of a little childe shall hinder vs from the doing of some wickednesse, when Gods presence cannot? But as our Saujour speaketh concerning Killing; so I of Seeing; Feare not them that can fee the body onely. but feare him that can fee the soule also; to whom night and light, day and darknes are all one, who can as easily see thee in the dead darknes of the night, as at high noone in the clearest Sun-shine; as well when the candle is out, as when lighted, him I fay feare. If we did beleene this vbiquity of Gods eye, how would it quash the very risings of enill thoughts in our hearts? The eye of man drawes from vs a care of our outward behaviour: why then should not the eye of God draw from thee a care of the inward behaviour of thy heart, fince God fees thy hart better then man thy face; and understands thy thoughts better then man thy words? Little children when in the middeft of their disorders they spye once their fathers eye, they are hushed presently: So should it be with vs, when through forgetfulnesse of this allfeeing eye of our heavenly Father continually overlooking vs, our hearts have begun to breake loofe, and to fport themselves in vaine and idle thoughts and defires; then should we confider that all this while Gods eye hath beene fixed on vs: Wretches then that we are, that have had our Fathers eye to bee a witneffe of our misdemeanour! Then in this Dd 4 cale

Prou.5.21.

Gen 28.16.

Heb.4.

Gal.6.6.

case should this spirituall eyeof. God worke the same effect in vs., which once the bodily eye of Christin Peter: It should even dash vs, and shame vs in the middeft of our sinne. If being in the sight and prefence of our betters, whose gravity and authority claymeth speciall reuerence at our hands, wee ver not knowing of it, have bin otherwise in our speech and behauiour then became vs, wee no sooner see them, but are alhamed presently, & are ready to cry them mercy: Should we not doe the like much more when we have offended and grieued the holy eye of the Lord with any vndecent behaulour, though but of our hart only? Should we not fay as once Jacob in Bethel (fince God is present in all places as well as in Bethel, though not with fo speciall a kinde of prefence) Surely God is here, and I was not aware of it?

V. This must make vs take heed of deceiving our fe'ues with vaine pretences, in shifting off good duties, or in excusing our sinnes. If we can findebut the least starting-hole, if wee can get but the silliest pretext by the fingers end, how glad are we of it? how fast doe we hold it? But alas, Gods eye can eafily fee through these fig-leaves; it can easily fetch Adam out of the thickets. The Anatomist doth not so clearely see the inwards of the body hee hath opened, as God doth the secret deceit of our hearts, though neuer so fairely cloaked and coloured. Away then with all daubing: Be not deceived, faid the Apofile to those whose wit could finde out lurkingholes enough for their wickednesse in defrauding Gods Ministers, God will not be mocked. And excellently, Salomon, Deliver them that are drawne to death,

and

and wilt not thou preserve them that are led to be slaine?
If thou say behold we know not of it, hee that pondereth
the hearts doth not hee understand it?

VI. This doctrine is full of sweet comfort, and that in fundry cases. 1. In the peruerse judgement of men, often under-valuing of vs, and depreffing vs farre beneath our inferiours : as the Corinthians did Paul vnder their shallow-headed Verbalists, not worthy to carry his bookes after him for found and fubitantial learning: Our comfort heere is this, that God feeth not as man feeth, judgeth not as man judgeth, by the seeing of the eye, by the hearing of the eare, by outward appearances. Whence it comes to passe, that when the false & in-iudicious eye of man, too-too much affected with outward showes, hath preferred bold Thrasoes before their betters, that cannot in like pompous oftentation fet torth themselues, and hath adjudged preeminence rather to Eliashibs outward person, then Danids inward parts, yet God comming after, reverfeth and repealeth this vnrighteous judgement, thrufting downe proud ignorance from the head of the Table to the foot, and lifting vp humble knowledge from the foote to the head. Thus Paul relieued himselfewhen hee was thus disparaged by the Corinthians; I passe not, saith bee. to bee indged of you; I measure not my selfe by any mans judgement; Hee that judgeth mee is the Lord. Wherfore as we have no reason to flatter our selves when men flatter vs, so neither alwaies to discourage our se'ues when men discourage vs: As mens prayles must not tickle vs; so neither alwaies their difrayles trouble vs: For true, both praise and dispraise is from

ı Sam.16. Efay 11.

God.

God, who fearcheth the heart, and tryeth the reynes: Heed not then mans judgement over-much, but against their black coles, comfort thy selfe with Gods white stone. 2. Here-hence also wee may gather comfort in falle imputations & flanders: As this was Iobs comfort in the aspersion of hypocrisie, My witnesse is in heaven, and my record on high. 3. It steedeth vs also for comfort in the prevailings of the wicked against vs, and that vnder colour of right, Pfal. 7.9. O let the malice of the wicked come to an end; But guide thou the inft : For the righteous Lord fearcheth the beart and the reynes: And therefore hee feeth the innocency and fincerity of the one, the fraud and bypocrifie of the other, notwithflanding all their goodly words: The eyes of the Lord looke downe from heaven, to thew himselfe strong to them that are of a perfect hart: namely, in the end, at last, even when they are most weake in themselves, to give them the victory.

Fourthly. But most cordiall is that consolation which this doctrine ministreth in our temptations and inward conslicts with Sathan and our owne consciences, crying out against vs, that wee are not that which others and our selnes have thought, that wee have not so much as the least dramme of any goodnesse. And indeed in temptation, our sinnes often present themselves in such a multitude, that they wholly intercept from our eyes the sight of grace: Yet herein the desect of our own knowledge wee must comfort our selves with Gods; and say with Ezechiah, in that his rigorous tryall, O Lord, then knowest I have malked with a perfett bears before thee. Thus Peter, when Christ lay grating vpon him with that

Pfal.7.9.

2 Chron 16.9.

Ifay 38.3.

loh,21,15.16.

that three-fold interrogation, Simon, love ft theu mee? thereby renewing the bitter memory of his threefold denyall, and in effect faying thus much: How can I thinke that thou who haft so often denved me doeft love me? hee yet sustained himselfe with this meditation of Gods knowledge; Lord, then knowest all things, thou knowest that I love thee. The Apostie lheweth, Rom. 8.26. that sometimes, in the extremitie of affliction, wee are so confounded in our selves, that though indeed we doe pray in our secret fighs and fobs, yet wee perceive not that we pray: For fo I take it that text may be read; Wee know not Rom. 8.16.27. what we pray. The flesh with her murmurings makes fuch a dinne, that we can hardly heare the voyce of the Spirit, mixing with the fleshes roaring and repinings, his prayers, fighes and fobbings: But because a poore soule would hence discomfort it selfe, and thinke, what good will such confused prayers doe mee, which I scarce discerne my selfe? The Apostle answereth notably, opposing to this obiection the comfort of this doctrine of Gods knowing the heart : But hee that fearcheth the heart, bee knoweth the meaning of the spirit: Marke how hee opposeth Gods knowing of our prayers, to our owne not knowing. As if hee should say: Let not this trouble thee, that thou canst not perceive that thou prayeft: Doe not therefore thinke thou canst not, thou doft not pray; For though thou know nor what it is thou prayeft, yet God the fearcher of the heart, who is greater then thy heart, he knoweth and approueth also thy prayer: Discourage not then thy selfe ouer-much in the want of feeling of grace.

1 Cor.4.4.

grace in thy selfe. Remember that God sees, as that euil, so also that good which sometimes thouseest not in thy selfe. And therefore as thou oughtest not to be ouer-confident in the not seeing of sinne in thy selfe, but to say with the Apostle, Though I know nothing (that is, no euill) by my selfe, yet am I not thereby instifled; so neither to be too sarre deiected in the not feeling of grace, but by like proportion to say, Though I know no good in my selfe, yet am I not thereby condemned. So much of the first point; Gods knowledge of the heart: The second followeth; the end of this knowledge, That I may give to every man according to his wayes, &c. The which words wee will consider, first, in thereference to the former, secondly, apart by themselves.

Out of the former confideration we learne,

1 That good and enill thoughts and desires, in Gods account, are good and euill workes. For God here faith; hee taketh through notice of the heart, that hee may recompence men according to their workes: Thereby implying, that if hee did not fee the heart, there must needs scape many wicked thoughts and desires vnpunished, many good ones also goe vn-rewarded; and so he should not be able to give to every worke his proper recompence, namely, to the inward workes of the heart, the thoughts and defires thereof. Concerning euill thoughts, Peters speech is excellent to Simon Magus: Pray to God, that if it be possible, the thought of thy heart may be forgiven thee. Forgivenesse presupposeth desert of punishment; punishment an euil work meriting it, for punishments are only awarded

Ads 8,22.

ded to workes. For good thoughts and defires

to will and doe. If both be his owne workes, the defire as well as the deed, hee must needs love, and like both the one and the other. This maketh against them, that make no bones of euill thoughts, as though no other euill workes, then fuch as bee outward. 2. It serueth for comfort to the children of God, disabled sometimes by want of outward helpes, or otherwise, for the performance of some kind of outward obedience: These must remember how highly God apprizeth good purpoles, and defires, accepting and rewarding them, when they come to him, as if they came accompanyed with the deeds themselves. David did but conceive a purpose to build God a house; God rewarded it with the building, and establishing of Danids house, 2 Sam. 7.16. Heedid but conceiuea purpose to confesse his sinne; Gods eare was in his heart, before Davids confession could be in his tongue, Pfal. 22.5. The poore beggars that have wanted foode for themselves, Christ yet shall say at the last day, yee have fed mee when I was hungry; onely in regard

of their strong affection, if they had had ability. The prodigall childe, when he was but conceiving a purpose of returning, was preuented by his Father, sirst comming to him, Luke 15.20. And Isay 65.24, God will answere rus before we call, that is, in our purpose of prayer. O sweet comfort! when we addresse our selves to prayers in our private meditations, and bethinke our selves of our sundry wants, we purpose with out selves to begge such and such

things,

Pauls speech is excellent, It is God that worketh both Phil 2.15.

things, whereof yet happily wee forget some in the vocall prayer: Ihill any good foule now thinke that the memories weakenesse shall any thing prejudice her in this case? No, thy purpose of asking the thing forgotten, was a most effectuall asking of it, and vnto thee belongeth the comfort of that laying, I will

heare before they call.

2. That God esteemeth of the goodnesse of our outward workes by our hearts: Therefore here hee faith, that hee first searcheth the heart, before he recompense the worke. If God judged of works onely by the outward matter of them, there needed then no looking into the beart, for the iust dispenfing of rewards, and punishments. Now there are two things more especially in the heart, whereby God judgeth of our workes. 1. Faith, which cleanfeth the heart, and maketh it a good treasury, fit for a good man to bring forth good things; which also propoundeth vnto vs, and vrgeth vpon vs the commandement of God, prescribing the good worke to be done: whence that title of the law of faith; and whence also our obedience is called the obedience of faith. 2. A sincere affection chiefly respecting Gods glory, and the Churches good in that we doe. The vse. 1. Against the Papists, that vpon such places as this, would found the doctrine of merit. But here God fayes hee looks into the hart, when hee would reward the outward worke; So that there is no worthinesse in the outward worke it selfe, but it is something within the heart, which procureth the reward to the outward worke, and that is specially, as I shewed, faith in the bloud of Telus

1 Tim 1.5. Acts 15. Marth.12. Rom. 14. 23. Rom. 1.27. Rom, 1.5.

Ielus Christ. 2. Against the workes of morall and ciuill men; which though beautifull in the eyes of the world, are yet deformed before God, because they neither flow out of a pure fountaine of a purged heart, nor are referred to just ends : Let the Civill man then know, that when hee presents God with his outward righteculnesse, looking for some reward, the dung of his facrifice shall be thrown in his face: For God will looke into his heart, and finding it vnbaptized, hee wil bid him looke into the rockes whereout his workes were hewen, and into the hole whereout they were digged, and then aske him how that can be cleane which hath so impure an originall. 3. Against hypocrites that with their leaven sowre the best workes they doe. If GOD in judging of good workes did not looke to the heart, an hypocrite might speed as well as the best Christian. But heere wee see the affection and disposition of the heart is all in all with God. Wee indeed judge of the heart by the worke: God contrarily judgeth of the worke by the beart. We first approue the worke, and then the workeman: But God first hath respect to Habel, and then to his facri- Gen.4.4. fice. Though the matter of the worke be never fo good, yet the corruption of an vnsan&ified heart will marre all, and change the nature of it. And as it will be no excuse before God, when the matter of the worke is ill, to plead the goodnesse of the heart: fo neither, when the heart is naught, to plead, that the matter of the worke is good: Wherof we have notable examples, Ef. 58. in the Iewes vrging God with their fafting, and yet fent away emptie; and in those

Math.7.23.

1 Ioh. 3.13.

Elay 66.3.
Ecclef.5.
Quem recitas,
meus est, d Fidétine, libellus
sed male dum
recitas incipit
esse tuns.

those reprobates, Mat. 7. alledging their preaching in Christs name, casting out of Diuels,&c. but receining that fearcfull answere, Depart from mee yee workers of iniquity; I know yee not. Loe, preaching it selfe though in Christs name, because yet not for Christs name, is, with God but a worke of iniquity, and hell-fire is the reward of it. So Cains outward workes in facrificing were the same with his brothers, and yet Saint Iohn faith, Cains workes were enill, and Abels good: And God himselfe said to Cain, If thou dost well, shalt thou not be accepted? As though, for all his facrifices, he had not done well as yet. And so the lewes facrifices are in indignation on rejected, with a, Who required thefe things? Because indeed, God doth not require bodily exercife, divorced from the spirituall; the shell without the kernell; the huske without the corne; the carkale without the soule. Hence it is, that the Lord calleth the Iewes incense and sacrifice, though commanded by himselfe, their owne waies: And in another place, his owne facrifice, the facrifice of foeles. For as Martial faid to Fidentine, the booke thou readest is mine but when thou readest it ill, then it begins to be thine: So may God fay to hypocrites; These workes of prayer, hearing, &c. are mine, but when you goe about them thus vntowardly, and performe them thus corruptly, then they are your owne; I will acknowledge them no longer for mine. I fee then, that it is not fafe for vs to reft in the outward worke, but that wee had need to looke to our hearts in all the services wee performe: For God will looke to our hearts in judging, and in rewarding. And that !

that which God most lookes-to in rewarding: that had wee neede most looke-to in practifing. As the worke-man in the doing of any worke, will be most carefull in that part of it, wherein hee knoweth the eye of him, for whom hee worketh, will be most curious. If God, when thy prayer shall come to bee weighed in his ballances, should then especially stand vpon thy tongue, vpon thy phrase of speech, vpon the tune of thy voyce, &c. then it would fland thee in hand in praying, specially to minde these things. But fince it is the affection of thy heart, hee will aboue all things make inquirie of, confider then what a folly it is in practiting, to bee most diligent in that, whereof God in examining will be most regardlesse; and to be most negligent there, where we shall be sure to finde him most strict, and seuere. And withall confider thine owne mifery, who depriuest thy selfe both of mans and Gods reward. For the very matter of thy worke will make thee odious to the world, as carefully flying the very apparance of good, as the Apostle biddeth vs to flye the apparance of euill. But the corrupt manner of thy worke will make thee twife as odious to God, to whom alwayes fained santtitie is double iniquitie. Withall confider, what a griefe it must needes bee to thee at the last day, to see others mites received for their sinceritie, and thine owne talent retuled for thy hypocrisie: to see others cups of cold water mercifully rewarded, and thine owne giving the cup of Christs bloud, the water and bread of eternall life, severely punished.

4. This must teach thee when after long out-

Ifay 58. 3.

ward practife of godlinesse, thou findest not the true reward of godlinesse, then to enter into thine owne heart by examination, and to consider whether thou art guilty of hypocritie or no. For true godlinesse is great gaine: and God alwayes is inst, giving men according to their workes, but yet measuring the workes by the heart: If then thou doing workes outwardly good, receive an answerable reward, doe not therefore challenge God of insustice, (as those lewes, wherefore have wee fasted, and thou seest it not?) but thy selfe of vnsoundnes of heart. Which correct thou, and thou then shalt see there will be no cause for thee to complaine of the Lord.

V. Here also is comfort to those that have with good hearts, done many good workes which yet are ill taken, and ill rewarded of men. Men cannot lee. our hearts, and therefore what maruell, if they doe not alwayes reward vs according to our workes? If the wicked lewes could have seene how louingly, & tenderly Christs heart was affected to them, they would better have rewarded his ministery, then that he shou'd have needed to complaine, I have laboured in vaine, I have spent my strength, &c. But our comfort is, so as was Christs, that our worke, though neuer so much rejected of men, is yet with our God, in time to be rewarded of him. Because he seeth our sound and faithfull hearts, and that to this end, that hee may reward vs according to our workes. The dutie of reprehension Christianly performed is a good worke, yet how distastfull to the reprehended, and how thankelesse an office? yet wee must not be dilcouraged, though by the performance of this dutie we purchase ill will at mens hands. For God seeing the integrity of our heart, will reward vs accordingly, causing vs at length to finde more fauour, euen with the reprehended themselves, then those that have clawed or flattered, *Prov.* 28. 23.

Now I come to confider the words in themselues, observing three points in them, the rewarder; the

rewarded; the rule of rewarding.

1. The rewarder, God. That I may gine, &c. Here

we learne:

1. That God hath an infinite treasury, both of rewards and punishments, who giveth to every particular man his iust portion, either of the one, or of the other. He is an vnemptiable fountaine of goodnesse that can neuer be drawne dry. His rewarding of one, doth not disable the rewarding of another, neither doth hee fo spend himselfe in conferring his bleffings vpon any, that they which come after should neede to speake vnto him as Esan to Isaack, Is all gone? hast thou never a blessing left behinde for vs? Gods reward is not like the bleffing of Isaack, which could be bestowed onely on one. For God himselfe the rewarder, is also the reward, and therefore as he tels Abraham, an exceeding great, an infinite reward, able to satisfie infinite worlds. His iustice also, being as infinite as his mercy, cannot but furnish him with like variety of judgement, that as in heaven there are many mansions, and princely palaces, so in hell also many prisons, many dungeons; that as his chefts and cofers are full of precious pearles and iewels, so his quiuers of pestilent arrowes prepared for the ribs of the vngodly. So that we need

Gen. 15.2.

Iohn 14-1.

Ee 2

not

Ifay 58. 3.

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1. That God hath an infinite treasury, both of rewards and punishments, who giveth to every particular man his just portion, either of the one, or of the other. He is an vnemptiable fountaine of goodnesse that can neuer be drawne dry. His rewarding of one, doth not disable the rewarding of another, neither doth hee so spend himselfe in conferring his bleffings vpon any, that they which come after should neede to speake vnto him as Esan to Isaack, Is all gone? hast thou never a bleffing left behinde for vs? Gods reward is not like the bleffing of Isaack, which could be bestowed onely on one. For God himselfe the rewarder, is also the reward, and therefore as he tels Abraham, an exceeding great, an infinite reward, able to satisfie infinite worlds. His iustice also, being as infinite as his mercy, cannot but furnish him with like variety of judgement, that as in heaven there are many mansions, and princely palaces, so in hell also many prisons, many dungeons; that as his chefts and cofers are full of precious pearles and iewels, so his quiuers of pestilent arrowes prepared for the ribs of the vngodly. So that we need

Ee2

Gen. 15.2.

Iohn 14-1.

not

not feare that of our lehonah, which they of their Impiter, that if, as often as men sinne, the thunder-

Si quoties peccant homines, fua fulmina mittat lupiter, exiguo tempore inermis erit.

bolts shall flye abroad, hee would quickly be vnfurnished of weapons. The vse is this, as to terrifie the wicked, so to encourage the godly. It is a comfort to ferue fuch a Master, as besides his willingnesse, is also able to reward vs. Therefore wee fee how Kings fernices in this regard are most sought after. Never then grow wee weary of serving this Master, with whom is such plenty of reward, whose is the earth, and the fulnesse thereof, the heavens and all their furniture, and at whose right hand is fulnesse of pleasures for evermore. Who may say vnto vs of all other base Masters, as Saul of Danid, Can the sonnes of Ishai give you Vineyards and Orchards? Can they make you Captaines over fifties, and over hundreshs? So, can the Diuell, the world, the flesh, instate you into the felicitie of my chosen? can they make you Kings, and fet you in the chayre of estate? The service of God is a reward sufficient to it selfe. and farre from his feruants is the base mindes of mercenaries. Neuerthelesse it is fit, with Moses, to quicken our dulnesse, with the consideration of the

2. That whosoever be the instruments, eyther of our rewards or punishments, God still is the chiefe both rewarder and punisher. That I may give. The vse wherof is both to teach vs thankefulnesse to God, when rewarded; and patience when corrected by men. It may be thou hast deserved well of those men, that deale vnkindly with thee. But yet consider whether in the same thing, wherein thou hast deserved well

great recompence of reward.

Heb. 11. 26.

of man, thou have not deserved ill of God, because happily in these duties performed to man, thou haddest no respect of God. If so, then acknowledge that God hath sound out thy sinne, complaine not of mens unkindnes and injustice. God is just in their injustice: It is he that thus punisheth thee.

2. That what soeuer be the worke for which wee expect a reward, it is God that must reward it. This must teach vs in the workes of the second Table. which respect man, to have an eye to God, and to performe them as vnto God, and so in seruing of man to serue God: For it is God that must rewardthem, & that (as I shewed) doth reward them, even then when men reward them; for it is hee that inclineth their hearts thereto. How then can we expect a reward of God there, where we have done him no feruice? If in feruing of men thou haft ferued thy selfe, and sought thy selfe rather then God, when thou commest for thy reward, Gods answere will be; let him reward thee whom thou seruedit. Thou serveds thy selfe, reward thy selfe then if thou wilt; for I neuer reward any services but mine owne. Had wee not then need in all duties done to men, to doe them as vnto God, lest otherwise, as wee loose mans, so also Gods reward: But doe them vnto God, and then we are sure, if not of both, yet of the best reward, and wee take a very safe course for our selues: For even the best men may proue vnkinde, and vnthankfull vnto vs: But God cannot but abundantly recompence the service done to himselfe. The duties of loue & liberality done to men, which fome of those to whom they were done had happily

Ephel. 6.7.8.

Gen.31.42.

pily forgot, yet Christ remembers at the last day, onely because they are done as to himselfe, Matth. 25. 40. Tee have done them wato mee : There is the cause of the reward. This is Pauls counsell to Chriftian servants yoaked with cruell Heathenish Ma. sters, to be obedient vnto their Masters, according to the fielh, as vnto Christ, serving the Lord, and not men, and that vpon this confideration: Whatfoener good thing any man doth, the same shall he receive of the Lord, whether hee be bond or free. Servants in such cases are ready to object: Why should wee have any care to pleafe them, that have so little care to pleasure vs; nay, that are ready to doe vs all the difpleasure they can? Yea, but for this cause they had need to much the rather to make conscience of their dutie, even to the full, because by this meanes they shall provide a notable remedy against their Masters iniuries, namely, the bountifull reward of God himselfe. Thy Master wrongs thee what then? wilt thou therefore wrong thy selfe? He denies thee his reward: wilt thou therefore increase thy punish. ment? And, as though this were not enough, deprive thy selfe also of Gods reward? Labans tyranny could not tyre out lacob in the course of his faithfulnesse, and behold in the end the Lord himselfe in spite of Labans teeth richly rewardeth him.

II. Circumstance is the persons rewarded. Enery

man, of what degree soeuer.

1. Marke heere Gods unpartiall dealing. Among men, groffe vices of great ones are winked at, and eminent vertues of meane ones are not heeded: But with God, neither shall thy greatnesse helpe thee

from

from punishment, nor thy basenes hinder thee from reward. This must humble the great States of the world: God is no respecter of persons: They must not looke for a chaire and culhion, when they appeare before Gods tribunall. Nay, thou must then be ftript ftarke naked of all outward pompe: God will put no difference betwixt thee and the poorest

Lazarus: He iudges euery man alike.

2 Hence I gather that there is a particular prouidence taking notice of men and their actions in speciall: For Gods rewards are proportioned to his knowledge; I know the heart, that I may reward: But hee rewards every man in particular; therefore also bee knowes him and all his waies. Particular rewards argue particular knowledge. Terrible is this to the wicked, but most comfortable to the godly. If the King take notice of a meane man, hee will be ready presently to say in admiration; What, doth the King know me? But let the poorest Lazar, that is withall the childe of God, know for his comfort; that the great King and mighty God takes special notice of him, and that for his good. It is not with our God as with their Idoli, that h: th no leasure to attend smaller matters. Hee is not like Baal, that pursuing his enemies cannot heare his friends: nor like Diana, that being present at Alexanders birth, could not at the same time preserue her Ephesian temple fro the fire.

III. Circumstance followes the rule of rewarding, according to their owne waies, &c. Heere we learne, that God proportions his rewards and punishments to our workes, as it were the line to the rule. This proportion hath fundry branches.

Ee 4

I The

De natura deor. 1.2 Concioneg; Timaus, qui cum. in historia dix -Met qua nocte naius Alexander erat eadem Diane Ephelia templum deflagrauiffe, adiuxit minime id esse mirandum, quod Diana cum in partu Olympiadis adesse voluisset abfuisset domo.

#### The deceitfulnesse of mans heart.

1. The euill of sinne shall have euill of punishment in hell; the good of obedience, the good of reward in heaven, Math. 25. 2. As our workes are better or worse, so shall our joyes in heaven, our paines in hell be more or leffe. Capernaum exceeding Sodome and Gomorrha in sinne, shall feele a so an excesse of punishment, and the wilfull servant shall receive more stripes then the ignorant. So also the greater our zeale, paines and travell hath beene in Gods cause, the greater shall be the waight of our g'ory. The twelve Apostles shall have twelve speciall thrones at the day of judgement; and whereas other wife men shall but shine with the brightnesse of the firmament, they that turne others from their enill waies, with the brightnesse of the stars : He that Soweth liberally shall reape liberally; And every good worke added to the number of the former, helpeth to further our reckoning in the day of the Lord. Sleepe is sweet, even to him that hath passed the day more casily, but the sleepe of the labouring man is sweet indeed. So also, though that sleepe in Abrahams bosome be sweet euen to such as have lived a more quiet and easie life heere, yet even there also the sleepe of the labourer will be specially sweet. The greater our toyle and tryals have beene; the more wee have Iweat and Suffered beere for Christ, the sweeter shall wee finde that rest and repose in heauen: The Martyrs shall bee pillars in the hopse of God, Apoc. 3.12. Our Saujour in his answere to the petition of the two brethren, seemes to imply, that there are some, for whom places of preeminence are prepared, as it were to fit at his right hand and left, neyther

Dan, 12,3.

Phil.4.17.

neyther doth this doctrine of vnequal degrees of heavenly glory any more favour merit, then the vnequall degrees of grace in this life, which oftentimes the Lord proportions to our desires and endeuors in the vie of the means, the wider we open our mouths, the more aboundantly hee will fill vs; and with what measure wee mete to him in painfull and heedfull hearing of his word, with the same will hee measure to vs in the dispensation of his grace: Neyther yet doth our hearing of the word, desiring, opening our mouthes wide, merit that which they obtaine. And if the danger of the doctrine of merit hinder vs not from holding that which is indeed apparant to our eyes, that according to the degrees of grace, and fanctification, God dispenseth many of his temporal rewards in this life; as a greater good name; greater inward reverence and honor in the hearts of men to fuch as excell in mortification about their brethren. why should it feare vs heere, since the one drawes merit with it no more then the other? 3. Besides this generall, there is also a speciall proportion, agreeing to the workes in speciall, in such manner that a man may almost readethe sinne in the punishment, the vertue in the reward. The midwines built the houses of the Israelites, by preserving their chi!dren contrary to the Kings bloudy edict: God therfore built them houses: Danid purposed to build God a house; God presently promised to build his house for euer: Ebedmelech saued Ieremies life; God Ier. 39.17. therfore gaue him his owne life for a prey. So he hath promised to recompence our zeale of his glory with his zeale of ours; I will honour them that honour mee ; newther

Mark 4.24.

Exod. ..

1 Sam. 2 30.

neither doth God keepe this proportion in active onely, but also in passive obedience. Here losephs example is most remarkeable if we compare his sufferings and rewards together: In stead of his brethrens hatred, hee got strangers love; his brethren that fold him as a flave, adored him as a Lord: In flead of the prison, hee met with a throne: In stead of iron fetters, hee found a chaine of gold: In stead of the labor of his hand, a ring on his hand: In flead of the party coloured coat his brethren stript him of, the princely roabes Pharaoh put vpon him: In stead of the vnlawfull pleasure of adultery, the lawfull comfort and contentment of an honourable marriage: In stead of being a servant in the prison, being halfe a Soueraigne in the Kingdome. The like measure keeps hee also in punishments : Absoloms haire, his pride, became his halter: The waters which Pharaoh appointed to destroy the Hebrew babes, were afterwards made fit to poy son the Egyptians: Pharaoh had infected them with bloud of innocents, God turnes them into bloud; and in their colour shews the tyrant the colour of his sinne: Pharaoh slayes the Israelites children, God afterwards flew his, and all the Egyptians first-borne. Dines denyed Lazarus crums of bread; Abraham afterward denyed him adroppe of water. Those that will not hearken to the sweet and familiar voyce of GOD, shall be schooled by the strange language of cruell strangers over-topping them. The Egyptians had vexed the Israelites with much wearinesse, and thirst, in ouer-burdening them with labour; Go D therefore by depriving them of the vse of their waters, afflicted them with

with the same thirst, and with the same wearinesse in going about and seeking for water. Saul because he flew those that did weare the Ephod, therefore God would not answer him either by Vrim or Thummim; and his owne hands revenged vpon himselfe the innocent blond of others. The wicked because in this life they fay to God, as it is in 10b, Depart thou from vs; therefore in the life to come, God shall say to them, Depart from me yee cursed. Adams desire of the God-head was punished with mortality and misery: And vnto him that in Efay vaunts himselfe, saying; I will ascend aboue the height of the clouds, and will bee Esay 14.34.35. like to the most High, the Lord will have this answere to be made; Then shalt be brought downe to the grave, to the sides of the pit. Hypocrites performe temporary obedience, God onely gives them a temporary reward here in this life, Math. 6. Verily they have their reward, namely, here in this life, they shall have none hereafter. So Ababs temporary humiliation obtained the reiourning of a temporall judgement. Hypocrites also performe an impertect obedience, they will doe some few things commanded, but not all: God serves them in their owne kinde, hee gives them some few of his meaner bleffings, but denyes them the principall. Whence that excellent exhortation, 2 lobn 8. Looke to your selves, that we loose not the things wee have done, but may receive a full reward: There is then a plenary reward to a full, and a partiall, or halfe-reward to a scanty and halfe obedience. Thus lehues obedience in destroying Ababs house was recompenced with Gods bleffing vpon his house to the fourth generation. Answerable to his curse in the fecond

EGy 27.

fecond commandement vpon the wicked, to the fourth generation, as in Ioram, whose posterity is not remembred till the fourth generation, in the Genealogie, Math. 1. But yet because Jehnes obedience was not fincere, it was not rewarded fo as is true obedience, whose reward is farre aboue the punish ment, euen to a 1000. generations: So that euen in reward, as well as in punishments, God will put a difference betwixt an Ifraelite and an Egyptian, that as Gods children are not smitten so as their Imiters the wicked; because their disobedience is not so full as the wicked, therefore they have but halfe a punishment: So the wicked are not rewarded as are the godly; because their obedience is not so perfect and compleat, therefore they have but halfe a reward, answerable to their halfe obedience. Againe, Hypocrites gine God an outward obedience, without the inward affection: So God gives them his externall benefits, but without any hearty loue or affection vnto them. Looke how they seuer their hearts from God in their shedience, so doth God his from them, in his benefits: So even and equall is the retribution of divine iustice.

The vse. First, against the Papists vrging their docerine of merit out of this and such like places: but here we see, all the Prophet teacheth is a proportion betwixt our workes and wages: betwixt our paines and pay, that is, betwixt that wee doe, and that wee receive: And therefore hee maketh our workes to be the rule, not the cause of the reward. The rule is not the cause of the line drawne by it. Neither doth God here say; that I may give to every man for, but

according to his workes. Surely if good workes, as they teach, should bee meritorious, then as it is vninflice in man to detaine the labouring mans wages when his worke is done: so also should it bee in God, if hee did not presently recompence every good worke of his servants, as soone as it were done. And as the hire of the labourers detained, cryeth against the couetous oppressours: so by like reason should the reward of our obedience, so long oftentimes deferred, cry against God. Euen this one argument is enough to ouerthrow merit: Gods flownesse as it were in rewarding his childrens services, and that libertie which hee taketh to himselfe for the times of the reward. And therefore heere hee faith; That I may give to every man according to his workes, without making any mention of the time when, leaving himselfe free for that. that in paying of wages to our feruants, wee limit our selues to set times, as to the quarters, or halfe yecres end, because it is a matter of desert: but in our gifts and gratuities, wee doe not so tye our felues, but give them when wee thinke good. And if there were any such worthinesse in our workes, what neede then that modestie of the holy men in Scriptures, who when they were defired their faithfull service might bee remembred with Gods reward, have withall desired it might bee remembred with Gods forgiuenesse? as Nehemiah, Remember me Nehe. 13. 22. O my God concerning this, and pardon me according to thy great mercy. Our best workes then neede forgiuings, and that which needes forgining, merits not gining. Our Saujour vyhen hee vyould haue vs craue

daily bread, as our bread, due to our obedience by Gods promise, then withall he would have vs crave forgivenesse, for the want of that our obedience, and to adde vnto, Give vs this day our daily bread, and forgine vs our trespasses. Secondly, against our loose protessours, promising to themselves, though living, and lying in their finnes, the reward of glo-No, as thou sowest thou must reape, and as thou brewest thou must drinke. If thou sowe tares, neuer looke to reape Wheate. If thou brew with Crabbes, neuer looke to drinke milde Beere. As our Sauiour comparing the man to a tree, the workes to the fruits, fayes, Can men gather figges of thornes, grapes of thiftles? so comparing our workes to trees, their rewards to the fruites, fay the like. Thinkeyou euer of the thornes and thittles of couetousnesse, pride, vncleannesse, blasphemy, swearing, prophanation of the Sabaoth, euer to gather the sweet figges, or pleasant grapes of glory, and happinesse? will this gall and wormewood ener make pleasant drinke? will these wilde and sowre grapes euer yeeld sweet wine? O that wee could seriously lay this to heart, that wee must all appeare before Christ, to receive according to that which here we have done, whether good or euill, that hee that soweth to the flesh, shall of the flesh reape corruption, and he that soweth to the spirit, shall of the spirit reape life euerlasting! Then would wee begin presently to reason with our selues. Alas, how poore, how barren am I in good workes, how fruitfull in ill? Is it true indeede that according to the qualitie of our workes we shall be judged? Alas, what other workes

workes can I present the Lord with, besides the workes of death and darkenesse? If these had the promise of reward, then were my case good. Examine thy heart my brother, and thinke with thy selfe: Thus long have I lived, but what good have I done either to my selfe, or others? Where are my prayers, fallings, humiliations, meditations, well-spent Sabaoths, well-gouerned children and servants? Where are the workes of mercy to my brethrens, either soules in holy admonition, reprehension, exhortation; or bodies, in ministring reliefe to their necessities? How can I looke for the penny that have stood idle in the Market-place all the day long? for the crowne, that refused to runne? for a good crop of Haruest, that would not sow in seedetime? Let vs no longer deceiue our selues. That which Salomon speaketh of floath in the things of this life, is true also of spirituall sloath. He that being floathfullin Winter, will not plowe, shall begge in Summer, and have nothing; as wee may see in the rich glutton begging water of Lazarus to coole his tongue, and in the foolish Virgins, begging Oyle of the wife. It were madnesse to seeke for fishes in woods, for Apples and Peares in the Seas But what madnesse to seeke heaven in hell, glory in shame, light in darkenesse, to thinke wee shall finde eternall life in the way of wickednesse? Why seeke yee the lining among the dead? said once the Angell to those women. But why seeke yee life in death, why seeke veethat eternall life, among those dead workes of darknesse? Ne glory, honour, and immortality can bee found of any, but such as seeke it by continuance

Mat. 6. 3 5.

in well doing. Rom. 2. 7. If thou goe about to feeke Gods Kingdome, seeke Gods righteousnes. So seeke it, and finde it. Otherwise thou doest but take a great deale of paines to goe to hell. If thou pray thy king dome come, pray alfo, thy will be done. Gods will must be done of thee, before his kingdome can come to thee. III. Since the degrees of glory hereafter shall bee according to the degrees of grace heere, it must teach vs, if wee would then shine in glory, now to shine in grace. Naturally wee affect preeminence, and precedencie in all things. Take the advantage of this thy corruption, to shake off all spiritual floath, vseit as a goade in thy side to make thee sweat againe in Gods worke. Double paines shall bring thee double pleasure, double diligence, double delight, double holinesse, double honour: who would bee a common stone in the building, when hee might bee a pillar? who would be a doorekeeper, or porter in a house, when hee might be a steward? IV. Looke we to the whole course of our liues. God rewards not according to our good, or euill worke, but according to our workes, to the ordinary course of them. One euill worke shall not preiudice thee, who walketh in the ordinary track of good workes; nor contrarily, one good worke shall not profit thee, who makeft an ordinary trade of doing cuill workes. V. This must teach vs, faithfully to walke before the Lord in the discharge of our seuerall callings, without any carking care, or diffruftfull thought taking for any of the comforts of this life. All the cares that belongs to vs, is how to doe our worke well. The care of the reward of our works

is Gods. Looke we well to doe our worke, and God wil looke farre better to reward our worke. And this is that which our Saujour teacheth; When to those whinings, what shall we eate, what shall we put on? hee opposeth a contrary care of seeking Gods kingdom, and righteousnesses for then, if they would take care to work the work of God, the reward of God should not bee wanting. Oh then that instead of taking thought how to get this or that good thing promifed, we could once take thought how toe doe this or that good thing commanded, and fo doing our duty, rest upon God in the beliefe of this doctrine; that he rewards every man according to his works. Our Saujour forbidding his Disciples ouer-diligent care in provision of these outward things, not to gather filuer or gold, gives this as a reason why he so forbids them, The labourer is worthy of his wages. The force of which argument confifts in this doctrine of Gods instice in rewarding well that which is done well. For the disciples might obiect. True, the labourer is worthy of his wages, but the vnthankefull world is on worthy of our labours; for it detaines the wages due to our labours.

Therefore this speach of Christ is founded upon this holy instice of God, that cannot whatsoever bee the unkindnesse & iniustice of the world, suffer good services to goe unrecompensed. It is therefore as if he had said: Minde you the worke of your Ministery, let your onely care be how to suffill it. Doe not difgrace God so much as to trouble your selves with the thoughts of your maintenance, as though God were so uniust, as not to give good wages to good

worke-men.

Math. 10.

worke-men. V I. Here is great variety of comfort, 1. Art thou discouraged with meanenesse of thy good works? Thou art no Preacher to convert foules, no rich man to giue almes, to build Colledges,&c. but onely a poore servant, keeping sheepe, going to plough,&c. Here for thy comfort remember that God rewards every one according to his workes, without making any curious choise of workes. But as hee will punish the least enill worke, euen an idle word, Matth. 12. fo will he much more reward the least good worke, euen a cup of cold water, Math. 10. eating not onely of our honey, but even of our honey-combe, Cant. 5.1. for his mercy to vs is greater then his instice. Yea, at the last day notice will bee taken of inferiour forts of workes, as giving a peece of bread, or a peece of cloath; when works far more glorious, as Preaching, praying, martyrdome, are not named, yet these are mentioned, Math. 25. Neither is this without reason, for the basenesse, or the meanenesse of the matter, doth especially shew the skill of the worke-man. For where the matter is excellent, there it lendeth some helpe to the work-man, where it is otherwise, there nothing but the bare and naked cunning and artifice of the worke-man is to bee feene. We will not so wonder at him that maketh a good image of gold, as at him that maketh as good of meaner matter. So to see zeale, faith, loue, in preaching the word, in gouerning a Kingdome, and fuch like workes, is not so admirable, as in the poore and seruile offices of vnderlings, as in keeping of sheepe, sweeping the house, &c. 2. Art thou troubled at the worlds vniust and preposterous rewarding

ding workes, iustifying the wicked, condemning the godly, recompencing lohns preaching with the prison, Herodias Daughters dancing with the promile of halfea kingdom, (so that, as Cafar once faid, It were better to be Herods Swine then Sonne, because he killed his sonne in that massacre of Bethlem, when his Sow was spared: so thou likewise thinkest, thou mayest as well say, It were better to be Herods Minstrel then Minister, Player then Preacher, Dancer then Doctor, because of the Minions dancing recompenced with his Preachers head:) comfort yet thy selfe with this, that God one day will deale otherwise, nay, let this peruerse judgment of the world be an affurance to thee, that there must needs be a day of Gods righteous Iudgments. It is true, we may fay to the world as Christ to the Iewes: Many good workes have I done among you, for which doe yee stone me? yet let vs not waxe weary, though after our fowing, stormes and tempests, and the pinching cold of Winter doe follow, for in due time we shall reape, if we faint not. God is not vnrighteous to forget the labour of his servants. There are foure kindes of rewards: first, of good for good: fecondly, of euill for euill: thirdly, of good for euill:fourthly, of euil for good; the two former are the rewards of iustice, the third of mercy, the last of in-iustice, and therefore is not incident to God. God forbid then that any should say with those in Malachy: It is in vaine to serve the Lord. Heare thou God faying, Behold I come quickly, and my reward is with me. When Mordecay had performed a worthy service to Abashuerosh, in the discovery of a dangerous treason, he had not his reward presently: but

Aug. in Pfalm.

Apoc. 22,

Malachy 3.

yer his feruice was registred, and so afterward when the King looked vpon the records, it was royally recompenced. So Malachy teacheth vs, that there are bookes of remembrance written for them that feare the Lord: In them all our good workes are inrolled. Our labour then shall not be lost: Not so much as our teares but they are botled. Men may forget vs. as Pharaoh did Ioleph, Exodus 1. and the Sechemites Gedeon, Judg. 9.17. but God will not. Our reward is fure, though not so speedy, as wee defire: God here affures vs of reward; the time hee determines not. 3. Doth it trouble thee, that thy good workes worke not that good thou defireft? Remember that God rewards vs according to our workes, not according to his owne worke. Now the successe of our workes is his worke, not ours. Doe thou thy endeauaur to doe that which belongs to thee, to performe the duety required, with an honest harr, it there follow no succes thou art neuer the worfe worker. The good Orator alwaies perswades not, the good Captain alwaies ouercomes not, the good Phylitian alwaies heales not, the good Preacher alwaies converts not. It is enough if thou doe that which lyes in thee: Then whatfoener thy successe be on earth, small or great, afforedly thy reward is great in heaven. Nay, the leffe the successe, the greater shal be the reward, so thou be patient. For now vntothy active obedience in welldoing, thou addest passive in patient-suffering; and double obedience must needs have more then a fingle reward. 4. Art thou grieued at vncomely fights, to fee fervants on horfe-back, & Princes walking on foote? To see servants to have rule over Princes, that

is, the wicked flourishing in their pampe and pride, to tyrannize ouer the godly? Dott thou fee the whip which is most leemely for the fooles bucke, to be held in his hand, to afflict the backes of others? Doft thou see that Asses in stead of a halter, are set out with golden bridles? Are thefe things pricks in thing eies, as once in Davids? Comfortthy felfe in the meditation of this Doctrine: Grudge not that the wicked are rewarded according to their workes: Grudge not, their externall obedience proportionable reward in the outward things of this life. God herein does no otherwise, then as sometimes noble Captaines, who have honoured their enemies, when they have fought valiantly, to put some spirit into their owne Souldiers: Or then sometimes Parents doe, rewarding their leruants dilligence, and dutifulnesse, thereby to prouoke their own children. So shouldest thou interpret Gods temporall rewards given to the vnfound obedience of the wicked, his enemies, his slaues, as a spurre he puts into thy side his owne fouldier, his owne fonne: for if thou wilt doe thy dutie as thou oughtest, how much more mayst thou assure thy selfe of a farre greater reward. For Gods bounty is not as mans; or like to riners, who are greater further off then neerer home, at the head and well-spring where they first rife: Withall consider these mens damnation sleepeth not; the day of iudgement hasteneth, wherein the godly, in this life standing at the barre, shall sit on Thrones, and judge their Iudges, binding Nobles with chaines, and Princes with fetters of iron. Though in this life Dines teast, while Lazarus is without begging; yet in the

#### The deceitfulnesse of mans beart.

Si nemini facoret, quasi non
vigilare videretur divina pronidentia: si omnibus faceret,
non servaretur
divina patientia
Aug. in Ps. 10.

life to come (loe a change;) Lazarm shall feast at Gods table, or on Gods bed, lying in Abrabams, as once John in Christs bosome; Dines in the meane time looking over, and begging: Then shall God make good that which here hee speaketh of rewarding every man according to his workes; Then, and not before shall the equality of Gods rewards fully appeare. Some of the wicked indeed, even in this life, hee rewardeth with condigne punishments, lest his Providence, but not all, lest his Patience and promise of the last Judgement, might be called into question.

FJNJS.



### A COLLECTION OF SVCH SCRIPTVRES,

out of which any special Collections are gathered: or vpon which any special Obseruntions are made, either bringing light to, or receiuing light from, this TREATISE,
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